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ACTIVITY OR ACTIVISM?

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One of the most widely feared dangers in our day seems to be that religious communities may somewhat imperil the essential fulfillment of their vocation by placing undue stress upon "works." And an expanded educational program for Sisters, in itself and in the fact that its purpose includes the extension of apostolic activities, falls within the orbit of that general uneasiness. For such a project seems related to an attitude of mind that gives primacy to "works."

But in the warnings made against works, timely as such exhortations may be, the exact danger in the situation is not always fully clarified. Sometimes the spiritual authorities cited give such prestige to the point of view, that it seems audacious to question aspects of the argument that are not too well understood. And when those who are admonished against overstressing activities do not reflect sufficiently on the purpose of the advice, nor place the matter within the complete context of religious obligations, over-simplified practical conclusions may be drawn. Thus, it is surely such an over-simplification to equate what is called "activism" with activity, and to maintain that multiplicity of works, for example, is in itself a sign of spiritual decadence.

Certainly there are ways in which the multiplicity of works can constitute a real danger. For instance, adding works which cannot be staffed is imprudent and usually unjust.¹ It leads to diminu-

tion of strength and to thinness and superficiality because of the perfunctory way duties will have to be discharged, if tasks are out of proportion to the number and efficiency of available personnel. Another aspect of such an over-extension of works and a likely concomitant of it is the employment of subjects in labors for which they are not ready. Such a practice is a waste of precious human resources by a premature use of them, more improvident than shearing the lambs or squandering the capital. The children of this world budget their resources and speak wisely of allowing their investments to "mature." Likewise, is there not an unwise and precipitant rushing into works,² if the young are spent too quickly in over-difficult and exhausting assignments that will tend to shorten the term and intensity of their apostolic services?³

All of these dangers, though, are rooted in the fact that imprudent and ill-regulated rushing into works in the long-range view will result in fewer things being accomplished. Hence it is a sign of greater—not less—esteem for the works of God

few to accomplish the works already accepted, which become progressively more complicated. The religious who is overburdened, exhausted, nervous is in danger not only of doing his work poorly but, what is more serious, of being unable to draw spiritual profit from the time of prayer prescribed by the constitutions."

2. Rev. F. Rice, C.P. *ADCG*, III, 517: "Superiors should be forbidden to accept new foundations unless they are able to staff them in such a way that their subjects are given the leisure needed for their own souls. What is needed are fervent foundations; not mere physical buildings in which a few religious, overwrought and exhausted, live and work in a frenzied round of activity. I believe that the cause of the Church would prosper far more with fewer buildings and projects, erected at the cost of the religious spirit, and with more prayerful religious."

3. "Overwork will inevitably pull down the spiritual life. It is almost impossible to live up to the ideals of the religious life when we are launched upon a troublesome sea ill-prepared and ill-equipped. Careful training and a good, broad education will do much to obviate this and so help considerably in preserving the religious life." Brother P. C. Curran, F.S.C.R., *Religious Life Today* (London: Salesian Press, 1956), p. 181.

1. Cf. Rev. A. Ple, O.P. in *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, tome II (Roma: Libreria Internazionale Pia Societa' San Paola, 1955), 146. (hereafter cited as *ADCG*):

"In my opinion, a policy almost heroic adopted by certain superiors is deserving of signal praise, that is, the refusal to accept new works, certainly useful, but which would overwhelm their religious men or women. A more cogent reason is that these religious are already overburdened as they become too

and confidence in the apostolic vocation when activities are limited in proportion to personnel, to the preparation of that personnel, and to the maturity of the workers.

However, warnings against works do not always seem to arouse fear of dangers such as these when there is discussion of absorbing interest in activities. Rather, there seems to be a fear of possible peril to the religious spirit itself through a succumbing to the influence of "activism."

The spirit of religious life, of course, stems from charity. The general and specific purposes of an institute — self-sanctification and works of zeal — are two aspects of the one end, the perfection of Divine charity. These two purposes are intended to aid each other reciprocally. As one author says:

The thirteenth century signalized a new and fruitful orientation of the religious life as a state of perfection indissolubly united, as if fused into one, to the apostolate of action. The apostolate would no longer be considered as a mere appendage, even though necessary, of the state of perfection, as a superfluity overflowing from the fullness of internal vitality; it arose to an imposing importance and permeated the entire state of perfection, which it aided and by which it was aided.⁴

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Two major deviations from this vivifying principle of charity are possible. In the one case, self-perfection may be made an end in itself. This occurs when the religious fosters his own goodness in order to take complacency in it, to the subordination or exclusion of real love of God and neighbor:

On a final analysis God Himself, the very fullness of being, can be reduced for me, if it may be so expressed, to the paltry and ridiculously contradictory dimensions of the instrument of my personal perfection, my increase in holiness.⁵

In the other case, the apostolate may be made an end, to the neglect of the necessary self-perfection of the one who engages in it, and without due reference to God, Who gives the apostolate its fruitfulness. "Activism" designates this second deviation, which seems to be a danger easily encountered in modern times, when the supernatural is held in little esteem and naturalism is the predominant philosophy.

Yet it seems strange that the warnings against activism are primarily drawn from the spiritual masters of another age, especially from Saint John of the Cross, who lived in a period when magic, witchcraft, and pseudo-wonders were accepted credulously, in a time before the advent of the kind of naturalism especially characteristic of our era.

Whatever his environment, though, it is undoubtedly true that Saint John of the Cross uttered strong words in condemnation of "works." He indeed refers to "this abominable attachment to works."⁶ He says that those who cannot stifle joy in works are indulging in self-love, which causes charity to grow cold.⁷ He counsels against a secret

pride in works and urges that all works should therefore remain hidden.⁸ Obviously, the works of the apostolate, efficiently fulfilled, bring a degree of joy with them, and it is impossible that many of them remain hidden. Yet for those who seek perfection the seeming imminence of such serious pitfalls will induce an attitude of circumspection with regard to works. And this attitude of circumspection seems to come into conflict with the generous spirit of self-dedication to the service of others that the apostolate clearly demands.

Part of the seeming difficulty is resolved when we examine what kind of works Saint John was usually discussing. It will be found that for him works were of at least three kinds.

First, he classifies as works all those external activities or habits which have moral perfection as their end, such as fasting, alms-giving, penances, etc.⁹ Though some of the works of this class, such as almsgiving, have an effect on the neighbor, they are not regarded under the aspect of exercises of mercy but solely as means to growth in moral virtue. Commenting on these works directed towards moral self-perfection, Saint John says that their value is not based on their number or quality but on the degree of disinterested love of God which motivates them. There is nothing to be gained by multiplying them endlessly, since it is not a question of good performed for the sake of others. In fact, there are seven evils into which religious may fall by rejoicing in such "good works or habits."¹⁰ Saint John is here concerned, not with the extension of the works of the apostolate, but with a disordered seeking of self-perfection, in which man takes pleasure and pride in contemplating his own moral goodness with complacency. The Scriptural type of this disorder is the Pharisee praying in the temple.¹¹ By multiplying

8. "Dark Night" Book I, chapter 2. *Complete Works*, I, 352, 356, and Book III, chapter 27, *Complete Works*.

9. "Ascent of Mount Carmel," Book III, chapter 27, *Complete Works*, I, 290-293.

Cf. St. Thomas Aquinas, *Summa Theologiae*, II, II, Q. 184, art. 3. (Benziger, II, 1953):

"Hence it is that . . . the abbot Moses says: Fasting, watchings, meditating in the Scriptures, penury and loss of all one's wealth—these are not perfection but means to perfection, since not in them does the school of perfection find its end, but through them it achieves its end . . . the perfection of charity."

10. "Ascent of Mount Carmel," Book III, chapter 28, *Complete Works*, I, 293-297.

11. *Ibid.*, I, 294.

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4. Rev. A. Pugliese, S.D.B., *ADCG*, I, 131.

5. Abbe M. Craison and Michael Ledoux, *Poverty*. Religious Life Series, pp. 216-217.

6. "Ascent of Mount Carmel," Book III, Chapter 31, *The Complete Works of Saint John of the Cross*. Trans. from critical edition of P. Silverio de Santa Teresa, C.D., and edited by E. Allison Peers. (Westminster, Md.: Newman Bookshop, 1945), I, 303.

7. *Ibid.*, Book III, chapter 29, I, 297.

works of this type — any external acts of virtue — man may be tempted to vanity, pride, vainglory, envy, spiritual gluttony, and a host of other vices. Hence, the works directed to moral goodness, such as fasting, must be done in secret insofar as this is possible, and the man who performs these acts must take care not to find joy in them or in himself, but only in God, his true end.

Nor is the second class of works which Saint John discusses to be understood as the works of the apostolate. Rather, under this second heading he groups all "supernatural works," by which he means prophecy, working of miracles, discernment of spirits, and the exercise of individual charisms; or, as he says, "all the gifts and graces given by God which transcend natural virtue and capacity and are called *gratis datae*."¹² He points out how many evils may follow upon the performance of unusual works such as these, enumerating vanity, self-deceit, over-eagerness, disordered joy, even loss of faith when miracles seem to fail. The "abominable attachment to works" refers to disorders in the use of extraordinary powers. Essentially, Saint John is here condemning the misuse and abuse of the supernatural for the purpose of dispensing with the obscure operation of faith, which the worker of wonders desires to replace with extraordinary divine manifestations.¹³ Again, there is no question of the works of mercy or of activities for the neighbor, least of all of an excess of naturalism. Rather, the saint excoriates the desire to manipulate the supernatural as if it were a kind of magic.

It is evident that in these two deviations on the side of what are called works, the real error lies in misdirected stress on self-perfection, moral in the one instance, supernatural in a special sense in the other case. Moral goodness and supernatural powers are looked on as ends in themselves instead of as means to the glory of God.

Under the third class Saint John considers those works which look to the good of the neighbor. In this area, the saint's maxim applies fully, that the "wise man sets his eyes upon the substance and benefit of his work, not upon the pleasure and delight which it gives him."¹⁴ This third kind of work is a sharing in the redemptive activity of Christ Our Lord and is said to have been described by Saint John with fervor and unreserved admiration:

And, when he expounded the words of Christ Our Lord already quoted: *Nesciebatis quia in his, quae Patris mei sunt, oportet me esse?* He said that that which is of the Eternal Father must here be understood of nothing else than the redemption of the world, and the good of souls, wherein Christ Our Lord uses the means fore-ordained by the Eternal Father. And he would repeat that marvellous phrase written in confirmation of this truth by S. Dionysius the Areopagite: *Omnium Divinorum Divinissimum est cooperari Deo in salutem animarum*. That is, that the supreme perfection of any souls in their rank and degree is to progress and grow, according to their talent and means, in the imitation of God, and the most wondrous and divine thing is to be a co-operator with Him in the conversion and conquest of souls. For in this there shine the very works of God, and

to imitate Him in them is the greatest glory. For this reason Christ Our Lord called them works of His Father and cares of His Father. And it is clearly true that compassion for our neighbor grows the more according as the soul is closely united with God through love; for the more we love, the more we desire that this same God shall be loved and honored by all. And the more we desire this, the more we labor for it, both in prayer and in all other possible and necessary actions.¹⁵

This high praise of works shows esteem for the apostolate, though this was not the ordinary subject matter of Saint John's writings and treatises. But it is important to note that works, in the sense of apostolic activities, are not said to be of themselves prejudicial to progress in perfection. In fact, the possible dangers in practicing such works are not even mentioned in this eulogy of their excellence. These citations from Saint John of the Cross indicate why it may very well be misleading to transfer warnings about "works" in the senses used in ascetical and mystical treatises and to apply the caustic phrases about those "works" to the activities of the apostolate. To do so is sometimes to say the exact opposite of what the spiritual writer intends in the original context.

Though this error in interpretation and use of authorities seems to exist, the possible dangers of activism are not thus summarily disposed of merely by calling attention to these facts. But it should be made explicit, especially to those for whom the

15. "Spiritual Sayings Attributed to S. John of the Cross," *Complete Works*, III, 312-313.

The "Annotation" to Stanza XXIX of the Second Redaction of the "Spiritual Canticle" is the particular passage from Saint John that seems to induce considerable uneasiness in those who engage in the works of the apostolate. The quotation is widely cited as authority for warnings about the dangers of the active life. The passage reads:

"Therefore if any soul should have aught of this degree of solitary love, great wrong would be done to it, and to the Church, if, even but for a brief space, one should endeavor to busy it in active or outward affairs, of however great moment; for, since God adjoins the creatures not to awaken the soul from this love, who shall dare to do so and shall not be rebuked? After all, it was for the goal of this love that we were created. Let those, then, that are great actives, that think to girdle the world with their outward works and their preachings, take note that they would bring far more profit to the Church and be far more pleasing to God (apart from the good example they would give of themselves) if they spent even half this time in abiding with God in prayer, even had they not reached such a height as this. Of a surety they would accomplish more with one piece of work than they now do with a thousand, and that with less labour, since their prayer would be of such great deserving and they would have won such spiritual strength by it. For to act otherwise is to hammer vigorously and to accomplish little more than nothing, at times nothing at all; at times, indeed, it may even do harm. May God forbid that your salt should begin to lose its savour; and yet although in such a case it may seem superficially that it has some effect, it will have no substantial effect, for it is certain that good works cannot be done save in the strength of God." *Complete Works*, II, 246-247.

It will be noted that a contrast is drawn in this passage — not between good works and prayer absolutely — but between the prayer of the soul with a high degree of love of God, and the actions of those lacking this love. This seems clear, since it would be manifestly false to say that works done with love of God sometimes accomplish nothing and at times do harm. Also the warning is directed against those who may allow their "salt to lose its savour," which means those who have grown cold in charity. The author's meaning is also clarified by his definitions of "offices" and "occupations" — those habits and imperfections arising from self-seeking (Stanza XXVIII). And it is explicitly stated in the same "Annotation" from which the above quotation is taken that the soul must practice love "both in the active life and in the contemplative." (p. 346). Only those are rebuked who think to accomplish good of their own strength, by their own outward works, instead of by works informed inwardly by the "strength of God." The passage does not offer as a practical counsel that one reduce the time given to good works by one-half, adding this time to the exercise of contemplative prayer. If this were true, one could apply the same rule a second time, and then again, indefinitely, until works were reduced to an infinitesimal portion. Furthermore, it must be remembered that the whole Canticle is written for persons in a contemplative Order, and that this passage treats of those who have reached what Saint John calls the Spiritual Betrothal.

Briefly, the sense of the passage seems to be: a short time spent in prayer informed by love is more profitable to the Church and souls than a long time spent in works empty of love — not because works are not good, but because without Christ we can do nothing in the supernatural order, either by prayer or work.

12. *Ibid.*, Book III, Chapter 30, *Complete Works*, I, 299.

13. *Ibid.*, Book III, Chapter 31, *Complete Works*, I, 305.

14. *Ibid.*, Book III, Chapter 29, *Complete Works*, I, 298.

novelty of the first challenging assignments under obedience has begun to wear off, that activism is not marked simply by an energetic zeal in reaching out to manifold activities. On the contrary, for active communities there should be an almost impatient wish, regulated in practice by prudence, and by obedience to superiors and the rules of the Institute, to embrace all the works needed for the spread of the kingdom of Christ—to serve all the poor, all the ignorant, all the suffering, the doubting, the sinful. There should be a sense of pain and disappointment that all cannot spend themselves and be spent in the whole gamut of good works at once. There should be a spiritual thirst for the service of God such as led the saints to do daring deeds, to span continents, a thirst greater than the desire of human glory that incites to the systematic conquest of this world. There should be the effectively grasped conviction that nothing is foreign to the glory of God. Such views will inspire practical planning for ways and means of extending the effectiveness of each member of an active Order and the Order as a unit, so that there can be accomplished the greatest possible number of works with the greatest possible degree of perfection and the fullest results. This planning in turn will call for a subordination and hierarchy of functions within a community with a view to the good of works—again, it is taken for granted without essential prejudice to the needs of the members as persons, though certainly with cost to their individual preferences, assuredly to their comfort and ease. They should not become automatons under the grind of duty, of course, but they should be witnesses in the arena of works, which will test and manifest not only their faith and fortitude, but their obedience, humility, patience, charity and self-abnegation. And all of these things will be done because active Orders believe earnestly and openly in the good of works.

An analogy drawn from artistic production may be meaningful in discerning that multiplicity of works is not the root of activism. Sometimes a surface criticism of a story or play will point out that "there are too many characters, or too many incidents, or images." But a good critic knows that what is lacking is a strong enough impulsion from the artist to embody, organize, assimilate, and penetrate all these multiple parts so that they move with undeflected directness towards a single point, each showing forth some aspect of the basic conception or principle of unity. In truth, the greatest artists have the fullest "multiplicity," reverently designated as "God's plenty."

To complete the comparison, it is not a very penetrating explanation of lack of perfection in the life of a religious to say, generally, that there are too many works. If something is awry, just as in the case of the artist, it may be that the religious lacks a strong enough ordering principle. This ordering principle should have for its function to pene-

trate all the externals of a Sister's life,¹⁶ all the possible and actual works in her path, to unify them like an artist's story, to give them direction, so that separately and together, they may embody and manifest her inner life of charity.

And this inner life is more than a relaxed, infantile toying with the attractions of God in His saints. It is not merely informed by legends of "child-like" holy persons—or the accounts of the first awakening of prayer in the lives even of saints—whereby they may seem to wheedle snow or sunshine out of God's bounty to satisfy, not the needs of the neighbor, but a passing whim. Ideally, the inner life consists in a charity modeled on God's own kind of love. And God loves men by acting in them, with them, and for them, through the creative and redemptive activity that is not narrowed by the number of things it informs or vivifies. Union with God in charity, then, embraces prayer, of course, but also cooperation in this outpouring of action that does not return upon self.¹⁷

Multiplicity of works, then, is not the clue to the danger of activism. Nor is joy the danger sign, for joy may be simply aroused by the good of the work, or by the good it will effect. But activism does have its signposts. Probably the most revealing of these is the disposition to "claim the harvest," in the belief, implicit, at least, that we have done the good of ourselves, without God. For activism, to define it more fully, is "that kind of activity which is not based on divine grace and does not make constant use of the aids provided by Jesus Christ for the attainment of holiness."¹⁸

Now mere multiplicity of works, nor joyous efficiency in works, does not foster this proprietary spirit that characterizes activism, whereas the attitude may spring up even in such spiritual duties as prayer and religious counseling.¹⁹ In these latter it may be easy for the individual to think the good that was done came simply from himself, as the only visible external factor in the change that has taken place.

This key danger of attributing the good of the apostolate to ourselves might be avoided by turning aside from productive action, for it is true that there is little danger of "claiming the harvest" if we reduce our interest in planting and watering to a minimum. Those who do not plant will avoid the occasion of being disgruntled when others reap where they have not sown. But the profit to all would be greater if all could be helped to the conviction of the reality of God's action, of the fittingness of the action of others in a division of labor, without abandoning their own activity. Motivation for such an effort is suggested in the words of Pope Pius XII when he says that it is timely to urge on to action those "who maintain an attitude of undue aloofness

17. Cf. again Saint John of the Cross: "So that, whether its commerce be with temporal things, or whether its exercising be concerning spiritual things, a soul in this case can ever say: For now my exercise is loving alone." "Spiritual Canticle," Stanza XIX, *Complete Works*, II, 113. Cf. Second Redaction, Stanza XXVIII, II, 345.

18. Pius XII, *Menti Nostrae*, *Acta Apostolicae Sedis*, 42:1950-677.

19. In relation to the activist tendency, note the following comment on meditation books: "Many meditation books used by religious have an activist orientation. Most frequently they make the mystery a pretext for launching immediately into moral applications. The result is that the religious learns very well what he should do but has acquired very little love to do it supernaturally." Rev. Henry of St. Teresa, O.C.D., *ADCG*, II, 172.

from external reality and, as if distrustful of the power of the divine assistance, do not, each one within the limit of his own abilities, make sufficient contribution to transfusing the power of the Christian spirit into daily life by all the means demanded by our times."²⁰

The goal seems to be to cultivate the apostolic sense until it is so alive and operative that works are a constant exercise of humility,²¹ of dependence of those who plant on the God of the harvest, of respect for the other servants whose lighter labor is only to water, and of tolerance and even kindness for the eleventh-hour servants who draw the glamorous task of reaping.

To attain this goal it seems abundantly clear that there is need of prolonged instruction²² and enlightened practice in the apostolic vocation itself in both its interior and exterior aspects,²³ until religious grasp both in theory and practice that in the active life the harvest is attached to — though not

due to — the activity of their individual vocation.²⁴ The period of further formation after profession, in the juniorates, has thus a special task to achieve. These formation programs need to include emphasis in a positive way on reaching out to all the works of the Church. Hence, time is needed for thorough spiritual development, to prepare for an integrated apostolate in which external activity will be accompanied by prayer and immolation.²⁵ The basis for this inter-relation is on the one hand a grasp of the spiritual life:

We should give clear ideas and excite deeper convictions of the spiritual life, of the value of an interior life, and of the spiritual means used in the Church for the attainment of the purpose of religious life.²⁶

But the bond between the interior life and the works of the apostolate must be explicitly emphasized, as Pope Pius XII states:

The most active zeal can be closely allied with the quest for the riches of the interior life. . . . An eager external activity and the cultivation of the interior life demand more than a bond of fellowship; as far at least as evaluation and willed effort are concerned, they demand that they should march along together step by step. With the growth of devotion to exterior works, therefore, let there shine forth a corresponding increase in faith, in the life of prayer, in zealous consecration of self and talents to God, in spotless purity of conscience, in obedience, in patient endurance of hardship, and in active charity tirelessly expended for God and one's neighbor. . . . The Church insistently demands of you that your external works correspond to your interior life and that these maintain constant balance.²⁷

In attaining this desired end, intellectual formation plays an important part. What has been said of "students of theology" applies to Sisters also in this matter:

It is more important even than the practice of the religious exercises and supremely necessary to be sure that the young students of theology have personal and profound convictions. Often they do not have them. They have always been protected by the surroundings of the religious life; they have never had the occasion to make a serious personal effort to ascertain the reason for their religious practices. . . . They must be formed to deep convictions.²⁸

It is quite possible that this angle of formation is sometimes neglected:

Most congregations, especially those devoted to active works, suffer from a defective intellectual formation in the spiritual life. Very many of their members have only incomplete, vague, and superficial ideas of the religious state and its obligations. In-

20. *Menti Nostrae*, AAS, 42-1950-677.

21. Cf. Saint John of the Cross: "The virtues she calls 'mountains': first, by reason of their loftiness; second, because of the difficulty and toll which are experienced in climbing to them through the practice of the contemplative life. And she describes as 'banks' the mortifications and subjections and self-despising which she practices in this respect in the active life; for in order to acquire the virtues there is need of both. This then, is as much as to say: Seeking my Beloved, I will ever put into practice the lofty virtues and abase myself in mortifications and acts of humility. This she says, because the way to seek God is to do good in God continually and to mortify evil in oneself. . . ." "Spiritual Canticle," Stanza III, *Complete Works*, II, 42.

22. There is a special urgency in the present time. See Rev. A. Cecchin, O.S.M., *ADCG*, III, 155-156: "The same thing happens in many of our young men that we encounter in so many Christians of our day. They were born, grew up, and lived in an atmosphere that was Christian more by tradition than by conviction. There are so few Christians of convictions and of life; they so readily fall before difficulties and sacrifice. Many of our youth when assigned outside the house of formation, placed in contact with the life and spirit of the world, and deprived of the aid of living in a house of studies gradually descend to making a pact with a mediocre life. Others, and not always the more numerous, retain their fervor."

23. Pope Pius XII has made it explicit that even the vocation of contemplative nuns is apostolic.

The text of *Sponsa Christi* says:

"Since the perfection of Christian life consists specially in charity, and since it is really one and the same charity with which we must love God alone above all and all men in Him, Holy Mother Church demands of all nuns who canonically profess a life of contemplation, together with a perfect love of God, also a perfect love of the neighbor; and for the sake of this charity and their state of life, religious men and women must devote themselves wholly to the needs of the Church and of all those who are in want."

"Let all nuns therefore be thoroughly convinced that theirs is a fully and totally apostolic vocation, hemmed in by no limitations of space, matter, or time, but always and everywhere extending to whatever in any way concerns the honor of the heavenly Spouse or the salvation of souls. . . ."

"The apostolate which is common to all nuns and by which they should work zealously for the honor of the Divine Spouse and promote the good of the universal Church and of all the faithful disposes principally of the following means:

1. The example of Christian perfection. . . .
2. Prayer, both that which is offered publicly in the name of the Church . . . and that which is offered privately to God. . . .
3. The generous offering of ourselves, so that the hardships which come from the common life and from faithful regular observance, may be supplemented by other exercises of self-denial . . . so as generously to 'fill up those things that are wanting of the sufferings of Christ for His body, which is the Church.'"

Pius XII, Apostolic Constitution, *Sponsa Christi*, and General Statutes, 21 Nov., 1950, AAS, 43-5, in T. Lincoln Bouscaren, S.J., *Canon Law Digest*. Officially Published Documents Affecting the Code of Canon Law, 1942-1953 (Milwaukee: Bruce Publishing Company, 1954), III, 232.

Article IX of the Statutes of *Sponsa Christi* begins: "All nuns, in order to be faithful to their divine apostolic vocation. . . ." (*Ibid.*, 238).

Also, see the "Circular Letter to the Mothers General of Italy on the Professional Preparation of Teaching Sisters," July 31, 1951, *Commentarium Pro Religiosis*, 49 (1952), 262-3: "This Sacred Congregation would consider itself remiss in its duty if it did not call the attention also at the present moment to the most serious obligation incumbent upon the superiors general of congregations of women dedicated to education to prepare their subjects properly, not only with regard to religious formation but also professional training. . . ."

24. Magr. Larraona says: "Strive to become ever more efficient apostles. Remember, however, that apostles without sanctity are mechanical instruments, obstacles rather than channels of grace. Develop a spirit of prayer and sacrifice. Possess a willingness and a generosity. Do not keep God and grace waiting. Dedicate yourself unreservedly to the accomplishment of your own personal sanctification and of the apostolate." *Acta et Documenta Congressus Internationalis Superioriarum Generalium*, 82.

25. "An integrated apostolate demands that external activity be accompanied by prayer and immolation, which of themselves pertain to the contemplative life. The ideal of the mixed life unites contemplation and action. The ideal of the religious of the mixed life is to remain more closely united to the fountain of every grace of salvation and sanctification and to draw from it an inexhaustible abundance for souls." Rev. Gabriel of S.M. Magdalene, O.C.D., *ADCG*, II, 97.

26. "We should give clear ideas and excite deeper convictions of the spiritual life, of the value of an interior life, and of the spiritual means used in the Church for the attainment of the purpose of the religious life." Rev. Benjamin of the Most Holy Trinity, O.C.D., *ADCG*, II, 189.

27. "Address to the General Congress on the States of Perfection," AAS, 43, 1951, 32.

28. Rev. Peter Aloysius of S. Christiana, O.C.D., *ADCG*, III, 164-165.

evitably this causes moral mediocrity and triviality in the spiritual life.²⁹

A program of complete formation is an especially acute need of modern times, when the imparting of "some fundamental spiritual principles" will not suffice, for "modern religious formation necessarily demands some contact with the apostolate."³⁰

It would seem, then, that the formula for action proposed to religious in the active life might be the goal of as many works as possible informed by the same charity that motivates prayer. Certainly, warnings against pride in achievement must not be given in such a way as to frighten religious away from works, only to allow them to succumb to

29. Rev. L. Colin, C.S.S.R., *ADCG*, II, 199.

30. Magr. A. Larraona, *Acta et Documenta Congressus Internationalis Superioriarum Generalium*, 261-262.

laziness, debility of mind and selfishness. For the "spiritual riches" of those who have vowed poverty are the love of God and neighbor, penance, a knowledge of sacred sciences, and a burning desire to extend the Kingdom of Christ.³¹

A formation program, adequate to this arduous end, thus becomes for a community a means of helping the members fulfill a basic commitment of their vocation, by a more positive and constructive approach than merely counseling them to lend themselves sparingly to works. Under the charge of activism, religious women will not then turn aside to negativism. Instead, they will plan for the full flowering of activity, as their courageous and constructive response to the needs of the Church today.

31. Pius XII, *Allocution to Fathers of the Order of Friars Minor Capuchin*, AAS, 40, 1956, 552.

INTEGRATING FACTORS IN SISTER FORMATION

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From "Some Remarks on Integration in Sister Formation," an address delivered before the Fifteenth National Meeting of the Educational Conference of the Sisters of Saint Joseph of Carondelet, Fontbonne college, April 27, 1957.

I should like to make some observations on what I consider to be fundamental factors which integrate the entire life of religious and which, consequently, constitute also the basic integration for their intellectual and spiritual formation, as well as for the contemplative and active phases of religious life.

The first of these factors is our motivation, usually called by religious writers, "a pure intention." We train young religious to make acts of "pure intention," and we try ourselves to live a life permeated by a pure intention. This means that we are placing a fundamental attitude of our will at the base of everything we do, whether it be praying, teaching, recreating or studying. Our intention is to direct all these activities purely to God; thereby we move to the last end of all human beings through constant growth in the knowledge and love of Christ and of God, a knowledge and love which terminate in the Beatific Vision, in that act of union with God which will be an intellectual act, a volitional act, an inflamed knowledge and an understanding and knowing love. This is the orientation of our entire lives which we maintain through the practice of "a pure intention."

Some Misunderstandings

It seems to me that there are serious misunderstandings about the nature of this "pure intention." In the first place, we often do not understand how our salvation relates to nature and to the natural values with which we deal. Now the one thing radically opposed to a pure intention and destructive of our right motivation is simply selfishness, a concern for our own benefits, status, power, pleasure or convenience insofar as these are ours. But the pure intention is not vitiated by concern for other values

under God, by a devotion to work, to enterprises, to learning, for example, if we are assigned to teaching. Devotion, no matter how thorough or wholehearted, does not vitiate purity of intention. On the contrary, our very love for God places an obligation on us to welcome, respect and love value and good, wherever these are found in God's universe—in other people, in human knowledge and institutions, in art, literature and human creativity. Indeed, we cannot truly love God unless this love displays itself in a disinterested, unselfish love and appreciation of all the things that God has made.

The "indifference" proposed in the Ignatian retreat does not mean an "I don't care" attitude about things outside of heaven. The Ignatian "indifference" is, again, simply an attitude of soul that gets rid of that disordered self-love which gives foremost place to my own personal interests *qua* mine. But it is not an indifference to the values that exist in nature, man and society. We are bound not to be indifferent to these things. We are bound, for example, to be devoted and wholehearted about the intrinsic and natural good in our activities. Indeed, we cannot achieve for God unless we are so wholehearted and devoted.

I am afraid that we sometimes set up for novices and young religious a false opposition between the supernatural and the natural and thereby propose to them an impossible task of achieving an illusory sort of purity of intention. From my experience I would say that a waste of energy as well as, in some cases, lifelong ineffectiveness comes from some such misunderstandings.

Pure Intention in Practice

I believe in the second place that we sometimes create misunderstandings about the practice of the pure intention. We teach young religious to "purify their intention" before engaging in any work. Before starting class, or eating the ice cream, they are

to make an act of purity of intention. We thus create the impression that simply by an effort of the will here and now we can bring ourselves to full purity of intention, whereas it is a function of our entire lives, of our total personality; it is in function of the spiritual life we are habitually leading.

This does not mean that we do not have to make conscious acts of the love of God, but it does mean that our whole life undergirds our purity of intention; and unless our life is developing in spirituality and in the virtues, these conscious acts cannot genuinely emerge. We cannot at some moment produce an act of purity of intention out of all proportion to the kind of life we are normally living. The superficial view of the matter is emphasized by a stress on phrases and verbal forms. We must give these to young religious, as the Church does, but there is always the danger of verbalism.

Moreover, an act of pure intention is not truly genuine and effective unless it really controls the subsequent action. The only hardheaded test of love is the deeds that flow from it. Unless the subsequent action is itself good, performed within the framework of the virtues, supernatural and natural, the preceding purification of intention is, to that extent, denied and vitiated. A pure intention cannot inform an action which violates the natural law, which fails in justice or kindness or some other particular. We must constantly stress that the purity of our intention arises from the fundamental depths of our personality and is proportioned to our habitual spiritual life and the constant rightness of our actions.

The basic integrating factor in the life of a Christian is this motivation, purity of intention, love of God; and it must permeate everything we do — eating ice cream, playing croquet, studying Sanskrit, teaching art, praying, putting shoes on little children. Everything must be caught up in this effective vision in which we see God in all things and all things in Him.

Obedience as an Integrating Factor

Now the second central integration is, in a sense, more extrinsic, but it, too, must become an inner part of living. This is our religious obedience. As religious, living under a vow of obedience and a rule, we here again integrate our entire lives. We are not free to make such disposition of ourselves as we might prefer or decide. We are given into the hands of our superiors as into the hands of God in every aspect of our lives. Herein is an integration of our entire life, spiritual, professional and personal. But again certain things have to be borne in mind if the integration and devotion is to be truly a living thing. Obedience is not intended to destroy human personality, nor to take the resiliency and vitality out of the will of individuals. To be sure, obedience is a sacrifice, a sacrifice of "free-wheeling" freedom which we Americans particularly like in every detail of our lives. Though this obedience requires a sacrifice of a good, we do not wish to destroy originality, devotion or interest. We are to try to keep constantly in view that we are operating under obedience, that our lives may be constantly suffused with the virtue of obedience.

But we sometimes forget that when we are dealing with something in itself good, it is not a good thing to say we are doing this simply out of obedience, or that we are not going to have any other motive in doing it. If we are assigned, for example, to a college life, we undertake the work out of obedience; yet we must at the same time understand the good that is in it. If I am to be a teacher of literature, I must come to love literature and give myself to it so that it becomes part of the dedication of my life, a vocation within a vocation. Literature must be recognized in all its goodness, its powers, its ability to form the young, even in its pleasures, for otherwise we do not fully do this job, nor do justice to the good which, ultimately, is a reflection of the creativity of man and the beauty and goodness of God. If we are to hold ourselves aloof and be afraid of such goods, on the theory that they will injure our purity of intention or the virtue of our obedience, we will not integrate our lives. For all that is natural within us must be brought under our motivation and under our obedience.

We must look upon obedience in general as we look upon our vows. My Master of Novices used to—281—tell us that when he was in the novitiate, he was told that the religious was nailed to the Cross of Christ by the three nails which are the vows. And this is true, of course, because our vows involve a sacrifice, mortification, dying to self, and they are a gift to God. "But," he said, "that is an incomplete view of religious life. If it is true that through my vows I die with Christ, it is also true that through my vows I live with Christ." The purpose of the vows, again, is not to destroy the human personality but to release its full energy into unselfish channels. The vows deprive us of self-satisfaction from good things — from marriage, from the acquisition of the goods of life, from the use of our freedom. Yet the vows can be looked upon as a release to a new freedom. For who is the free man? He is free who is not shackled by disordered self-love, by personal considerations — making money "for myself," planning a career "for myself," seeking the satisfactions of marriage "for myself." He is a free man who can cut himself off from these things and turn into the channels of creativity and devotion the energies that men in the world use to build a fortune, to gain a livelihood, to found and maintain a family, to be their own masters. When we deprive ourselves of the love of family life, we set aside the personal returns and satisfactions of mutual love, but we do not destroy the kindness, generosity or the warmth of our personality. Rather we release these for a universal, non-self-regarding application.

Both our purity of intention and our obedience are a release. It is a magnificently free thing to be able to stand in this world and do the jobs that will be helpful for the glory of God, for the good of human beings, without ever giving a thought to the personal recompense involved. Where men who are in business must always think of their wage, salary or payments, and set their stipends and charges, we can stand without worrying about these things, free to give all the wealth of our powers and personalities to the work of God.

Attaining the Complete Ideal

I think that unless the human personality within religion can adjust itself to the sacrifices, the motivation and obedience which are basic and fundamental, and at the same time develop its fullness of human power, the full ideal of the religious is not achieved. The religious is not to be a truncated human being, but a human person, humanly developed with the warmth and richness of human personality, but all-dedicated by a strict asceticism of the will—dedicated to good without regard to the self. If we see these things merely as a cutting off and interpret them as destructive of natural things, we cannot, with freedom, understanding and confidence in God and in the goodness of things develop our personalities.

This matter is important for every religious and for the happiness of every religious community, but it is important above all for the apostolic community. We cannot make the impact upon the world, the girls in school, the people with whom we deal, we cannot make the impact God wants us to make unless this is the kind of human beings we are. To be selfish, or disobedient, destroys it all. But if we are not developed human beings, our capacity for effecting apostolic work is reduced precisely in function of that lack.

We may wonder sometimes why St. Augustine was such a tremendous force in the history of the Western Church. I think that St. Augustine is a kind of patron saint of integration. Once he had turned his will completely to his God, he was turning a personality that was sensitive and highly cultured. He was turning to his God a mind trained in the best educational procedures of his day, a heart developed to sensitivity by the study of great literature. Consequently, this tremendous personality with its great natural gifts became the dominant figure in the Western Church. St. Augustine is, probably, the most influential man in the whole history of the Latin Church, and his domination comes down to the present day. He was a personality fully formed in all human gifts, highly endowed by God and using all his endowments, and yet turned completely to God by a purity of intention of which only a saint is capable. This was his power; and this is why it is so important for us to reach the kind of formation that will, of course, not make us a St. Augustine—because he had grace beyond ours and natural endowment beyond ours—but the same sort of person, not the half-developed human being, but a human being fully developed yet fully dedicated, fully operating under obedience, fully dedicated to the knowledge and love of God and of Jesus Christ, His Son.

Divisions of Formation

The absolute and pervasive integrating factors in religious life are purity of intention and obedience. Now, pursuing the theme of integration, we may examine some aspects of the division of "formation" into spiritual, and intellectual or cultural development. This is a division taken for granted in most of our discussion; indeed, it is "institutionalized" in religious Orders by assignment of time, by especially designated officials, houses and

programs. Yet it is not so sharp and clear a division as we sometimes seem to think.

We may ask what we mean by spiritual formation, not looking for a highly technical theological definition, but just describing it. When we oppose the spiritual life to the active and to the intellectual life, what do we mean? Fundamentally we are talking about the life of grace, as it deploys itself in acts, in our consciousness, in our fundamental attitudes. This means, again, our motivation, orientation to the love of God. It also means, however, a development of all the virtues, for the spiritual life is the flowering of the virtues, and if we lack them, we cannot lead a stable, growing spiritual life, a life which consists of conscious, living acts. And when we talk about the life of grace, we cannot talk simply of the supernatural virtues, but it is necessary to take in all the virtues—the supernatural virtues of faith, hope and charity, as well as the natural ones. We cannot build a stable, supernatural character in a personality in which there are no natural virtues, for these are demanded by the presence of grace. As grace makes its demands upon a human character, there are constant demands for acts of virtue, for a background, therefore, of acquired virtues. If, for example, we do not have the natural virtue of patience built into this supernatural structure, then we cannot have a full spiritual life.

Natural virtues, of course, when they are in a character, in a soul filled with grace, are themselves elevated so that they can be called supernatural infused virtues. But this elevation does not destroy their roots in the natural, nor the natural means which, in addition to the supernatural, must be used to acquire them.

In referring to spiritual formation, we are talking about the life of grace, as well as of the means of grace, and therefore of prayer, contemplation, meditation, the use of the sacraments. Now we cannot talk about all these things without talking about raising our mind and heart to God. What is this mind and heart we raise to God? It is not some kind of ghost of our natural mind; it is our natural mind, the only one we have. When we contemplate the mysteries of faith, with what do we contemplate? We contemplate with our intelligence illumined by grace, by faith, but it is still our natural intelligence. Our prayer, therefore, will differ, depending upon our intelligence, and on its training and formation. So that even at this point when we talk about the means of grace, we are forced to acknowledge that in this total structure there are natural as well as supernatural elements. Remember, God could not elevate a stone to the supernatural life, nor give a tree the Beatific Vision. It is only we whom He can elevate; and being what we are, we shall see God as we are. We shall be human beings in heaven—individual human beings—and we shall be seeing God with the mind that we have now, elevated indeed beyond our imagining, but still our mind. Only because we have intelligence and will are we capable of the spiritual life at all. The spiritual life must therefore presuppose something in the natural order. And for a growth in the supernatural life, it must

presuppose some natural activity of intellect and will. A stone cannot be baptized, nor have the gift of faith, nor the infused virtues. A stone is simply incapable of receiving from God, from His loving kindness, the gift of Himself. A human being can.

A baby, therefore, can be baptized because it has a soul, an intellect and will, but the grace it receives at baptism will not grow until its intelligence opens to the point where it can begin to live this life in its own conscious activity. The imbecile will remain sanctified because fundamentally it is a human being and has a soul. This little child will remain a saint having sanctifying grace but will not have the spiritual growth of conscious living in the spiritual life. Children, with their minds and wills opening, can begin to live this life; they can begin to pray, to love God, to be unselfish, as a function of their childish minds and wills. Development follows not only when they are given supernatural means, but also, for example, by growth in understanding. Their ability to pray and their growth and stability in virtue depend partially upon their understanding of things, their understanding of faith, even though faith is an infused virtue. The infused virtue does not make them theologians, nor do they know all the answers in the catechism because they are baptized. They have to work to understand what God has taught — those truths that are to be the basis of all spiritual living.

While we are thinking primarily in spiritual formation of the means of grace and the supernatural life, the participation in the Divine, all that God has given, still it is to ourselves, as human beings, that all this is given.

Therefore there is a relationship between what we are naturally and our supernatural life and the form our supernatural life will take. No two saints have developed the supernatural life in exactly the same way, nor do any two religious congregations have exactly the same kind of general frame for the spiritual life. These forms become particularized, in different cultures, in different congregations. There are specific forms, and there is also a form that is individual to me. Each one of us has a form of spiritual life which, in the last analysis, is our own and the Holy Spirit's, because fundamentally nothing extrinsic, but God within us, teaches us how to pray, and God within us leads us in the spiritual life.

Unity in Intellectual Formation

Let us also consider intellectual formation. The child or the young religious to be formed spiritually is the same young person with the same mind, heart and imagination to be formed likewise in an ideal of natural culture, knowledge and intellectual development. It must be emphasized that in talking about intellectual (or cultural) development, we cannot talk simply about the intellect. The development is of central importance, since the intelligence is the distinguishing characteristic of man, setting him apart from the whole material universe. But the human being is not a disembodied intelligence. We must take into account the whole sense life, the life of the imagination and the affective and volitional life, for all of these are in various ways

naturally related to intelligence; and in the natural order their development is an intrinsic part of the fully-formed human personality. Moreover, the sensitivity and affectivity which arise within the growth of our sense life, and imaginative and volitional life, are themselves the material ground in which the virtues grow. On the other hand, it is grace which, like the sun, draws the virtues from this soil. Thus we come round again to an intrinsic connection with our spiritual life.

Now since we wish to view this development of a human being within a natural perspective, we must take into account cultural differences. No two cultures conceive the ideal of human character and personality in exactly the same way. The ideal development of a human being is not determined by a universal stereotype which may be applied to China in the 16th century, to ancient Athens, to modern America and to America a thousand years from now. Of course, there are common elements in different cultures. The Greek child had to use his intelligence, and likewise the Chinese scholar. The boy and girl in an American college, presumably, have to use their intelligence. But again such a common element must be related, without making it relative, to the kind of culture in which we live, to the goodness of the historic development of the human beings among whom we were born.

Now our culture requires a considerable amount of formal education, a formal education which takes shape within a curriculum in which we have certain subjects available, selected to bring about the development of the kind of human being we want. The development starts, of course, with the first cry of the baby and goes through all educational levels. But in our culture this full development of the human personality is placed at the college level.

In the four years of college there are people who have some experience of learning, who are reaching the beginnings of adulthood, who have some intellectual maturity and have learned the necessary skills — at least the basic skills of reading and calculating. At this point they are capable of a mature, or nearly mature, appreciation of the great elements of our culture, of the disciplines we have developed. It is possible at this level not only to teach young people facts about nature and certain things they can do in geometry, but also to give them an insight into what science is all about — what is the nature of science, where it fits into human life, what it reveals of this reality which God has made. College students reach a point where they are capable of reflection upon knowledge, upon their own conscious life, with a reflective view, therefore, of themselves and of the world. This is the kind of self-possession, within a cultivated and formed mind, that we are looking for. When a human being begins, of course, he is always out-going. The small baby does little reflecting; it reaches for a rattle or for the moon; it cries because a pin is sticking it. It is not possible to get an introspective report from a baby, nor can the baby be expected to make an examination of conscience. All of these things have to wait until we can, as it were, stand back and reflect and see ourselves in an objective way in God's world.

At this point we begin to possess ourselves as well as the world. And so we need the reflective disciplines of high literature, of philosophy, disciplines which really give us possession of ourselves and of the universe, and in so doing open and develop the mind and, at the same time, the sense life, imagination, will, sensitivities. And in and through all this must run a constantly growing understanding and appreciation of revelation, of those divine truths which illumine the natural world and all man's culture.

The person thus trained will be prepared to approach all the goods of the natural order with that understanding and appreciation to which we referred in talking about purity of intention; such a person will be able to develop, under obedience, into a fully-formed and fully-dedicated personality. Such a person will have a developed mind and heart for prayer and contemplation, and a sensitivity for virtue and will be able to work within our culture serenely and effectively.

"Fully-formed, Wholly Dedicated"

-284- What is the potentiality of the savage for the spiritual life as compared to the potentiality possessed by this cultivated person? What is the potentiality of an ignorant Iroquois for leading the spiritual life? Here we are not talking about merit, a question that no one can judge, but about the potentialities for living the full spiritual life. Our missionaries have always, and, I think rightly, been worried about permitting savages to become applicants for the priesthood and sometimes even for the religious life in general. Why? Because of their natural potentialities, their traditions, their culture.

In one sense, of course, grace is independent of natural potentialities. I can baptize the savage and teach him a few prayers and, under the grace of God, he can become a saint. And yet, in one sense, his potentiality for the spiritual life is not the potentiality of a refined, highly intelligent, sensitive man like St. Augustine. Now they might both end up in heaven before God in the same row. This I cannot judge, but we can judge the effectiveness of the two persons within the world. This is the ideal that I am proposing here, the integration we are looking for in Sister Formation. It is the integration such as we find in St. Augustine, that of a person fully-formed yet wholly dedicated through love and obedience.

Training for Specific Activities

I have said that the person so formed will be effective in the world. This brings us to a consideration of training for specific activities, the professional aspect of Sister Formation.

Obviously professional training of some sort is necessary for all the active Orders. (It is a false supernaturalism, castigated especially by St. Augustine, to think that supernatural means will normally supply for the lack of necessary natural means). For Sisters are engaged in nursing, teaching, social service and other activities, all of which require a high level of professional competence.

The professional training should, in its own right, be as sound and thorough as possible. But since it is the person, fully-formed both naturally and supernaturally, who is to be effective, the professional training must be functionally and intrinsically related to the total formation of the Sister.

From this will come the power of the Sisterhoods, and this will produce the stability and happiness which will make for efficient, happy and blest religious communities.

Basic Factors Again

Let me stress once again the importance, throughout all this formation and all the activities to which it is directed, of our motivation and our obedience. In virtue of both these factors, religious must give themselves to the intrinsic good of all their activities; otherwise, the effect of formation falls flat. When obedience assigns us to teach chemistry, obedience cannot extrinsically make good chemists of us. If we are afraid or unwilling to become interested in chemistry, to work hard at it, to devote ourselves to it with all our energies, the intent of obedience will be frustrated and our achievement for God will be slight indeed.

And we ought to be much better at all these activities because our motivation is so tremendous. A professor of chemistry in the world who is not a religious may be devoted to chemistry as a means to becoming a professor in the university, to get academic advancement. It may be that he is devoted to his work because he was talked into graduate work in chemistry, and since this is the way he must make his living, he has to do the work as best he can. Or he may have a pure interest in chemistry and just love it.

But what do all these motives mean when you get them alongside our motivation, the love of God? When I devote myself to chemistry for the love of God, what kind of dedication ought this to be? The mediaeval artisans and craftsmen realized this point. They were not just doing a contract for a cathedral or a guild house. They were doing their work for the love of God and, therefore, they wanted it to be the best piece of work they could produce. And even though no one saw the back of the piece, because God could see the back of it, they carved the back as carefully as they carved the front. They were doing it for God.

This is one of the most difficult problems in the whole of religious life. On the one hand, we have the most powerful motivation in the world. On the other hand, one of our fundamental problems is to get the full power of the love of God into our activity.

Integration in Effective Action

I have tried to give you some leading ideas concerning integration in Sister Formation. I have tried to point out the place of motivation and obedience and the inter-related aspects of formation. We have here very complex problems, but in the basic structure of the human being, all of these things fit together. We need a Sister who can stand before the world as a cultivated and cultured woman, who,

therefore, if she has the requisite intellectual gifts, can be a leader — one who can go into a profession and be an efficient professional person, but as a Sister, with all this supernatural formation, motivation and obedience as a background.

Since she is acting for the love of God, she has to know her profession better than any other professional person knows his. Moreover, as a good professional person, she must likewise be totally a Sister. She is a religious, totally dedicated. Her training and her culture have been integrated into her spiritual life, and the kind of spiritual life she has as an individual will be a function of culture and training and will grow out of it. The guidance of the Holy Spirit will develop in her a spiritual life according to her gifts, abilities and formation. Therefore, the same kind of spiritual direction cannot be given to the first-year novice and to the Sister who has become a highly educated and highly proficient person.

The spiritual life of the religious is going to change, just as the spiritual life of a very holy little child is a different spiritual life from that of a very holy theologian, because it is a function of their knowledge and intellectual development.

For this reason, when we talk about the formation of Sisters, it is extremely important, as I pointed out, that there be not too sharp a division between those charged respectively with spiritual, intellectual and professional formation. I feel that those in charge of spiritual formation should also be the community's best trained, most gifted, most cultured Sisters, so that in the development of the spiritual life they will understand the total formation.

Those who are teaching Sisters literature should have an understanding of the spiritual life, not that they are to teach literature as a basis for tomorrow's meditation, nor are they to turn the intellectual disciplines into piety; but it makes a great difference if they understand that all these things relate back to the spiritual life and that all look forward to professional activity.

When Sister said that I am very much concerned about the formation of Sisters, this is what I am concerned about — the proper formation of Sisters as individual human beings so that they can reach the perfection that God wants them to reach. I am interested in their formation as instruments for the Church in America at this time in the world's history.

The American Church does not realize what it owes to its Sisters. Every parish priest takes them for granted — at least he did until there was this shortage of them. The hospitals are there; the parochial schools are there; there is someone to train the servers, somebody to take care of the altar

"Our Lord does not tell us to have recourse to prayer in order to find peace in it, to fold our arms quietly and not trouble about the harvest, to secure our personal salvation comfortably, being sheltered from sun and rain. No, indeed. He means prayer to be a work of apostolic devotion, the first and

linens; there is somebody to get on the missions — they are there. If someone could write the history of the last hundred years of the Church in America from the standpoint of what the Sisters have meant in the structure of the American Church, there would be a chapter unparalleled in the history of the Church. Sisters have never made this kind of contribution before, and this is one of the most important contributions.

When I say that I am looking forward to the better formation of Sisters, it is not because I think the Sisterhoods have failed, but because, it seems to me, that the dedication of our Sisters, the vast numbers of them, the gifts they have when they come to the novitiate, the talents, the personalities God is giving us in our religious Orders of women — all of this seems to amount to a phenomenal potential for time and for eternity. If we can give each one of these Sisters the best formation she is individually capable of receiving and the one that is tailored to her, if we can give her the best for her spiritual life, her intellectual life, her cultural formation and professional training, then the effect of the Sisterhoods in American life — not only of the internal life of the Church but of the whole of American life — will go up in geometric proportion. This is why I am anxious to make every possible sacrifice within the Church of God to get this formation for the Sisters and why I am so impatient with what so often seems to me the short-changing of the Sisterhoods.

Let me illustrate. So many men who go to a house for religious women to teach a course in so-called theology immediately think, "Religious women, Sisters." They take their seminary notes; they cut them down and fluff them up with a bit of piety. This is what they will give the Sisters. We sometimes think, "Well, Sisters! Give them a little bit on remedial reading and teaching methods and then we can use them." This is, I think, a crime against the individual Sisters and a crime against the American Church.

Let me mention one other hope I have. American scholars and leaders have been pointing out that we are not having the impact on general scholarship and the intellectual life of the United States that our numbers as Catholics warrant, that we have not enough Catholic scholars, people formed in scholarship. I think of the potential of the Sisterhoods, ultimately, to bring out through these formation programs certain highly-gifted Sisters with the ability and qualifications needed for scholarship: here is a resource we have hardly called upon in American scholarship. And these highly cultivated, religious women, dominated by a double dedication, could be the greatest contribution the Sisterhoods could make to the American Church, a counter-balance to the scholarship outside the Church and eventually a profound influence on American scholarship itself.

foremost of such works, inasmuch as it precedes and procures the sending forth of the labourers."

A Carthusian Monk, *The Contemplative Life Considered in Its Apostolic Aspects* (Westminster, Md.: Newman Bookshop, 1957), p. 16.

APPROVAL AND PRAISE FOR 1957-58 SFC PROGRAM

Accompanying the permission from the Sacred Congregation of Religious for the proposed program for the 1957-58 series of SF conferences, the following letter from Msgr. Arcadio Larraona, C.M.F., secretary of the Sacred Congregation, repeats the explicit approval of the Holy See on the SF movement and comments with praise on the topic chosen for discussion this year:

Dear Father Reinert:

Along with the required approval of the 1957-58 Sister Formation Conferences, which we are enclosing, this Sacred Congregation wishes to renew the expression of our satisfaction with the work of the Conferences, and to praise especially the choice of subjects for the forthcoming discussions.

The juniorate plays an extremely valuable role in the formation of the young subjects in the various States of Perfection, consolidating and completing, as it does, the training received in the novitiate, and preparing these subjects for their special apostolate.

We feel that great good should come from these discussions for the Institutes of the United States, and we pray that God will shed His Light and Grace upon them.

With kindest personal regards, I remain, dear Father,

Faithfully yours in Christ,
P. Arc. Larraona
Secretary

As announced in the Autumn *Bulletin*, the topic chosen for discussion in the current SF conference series is "the juniorate," the post-profession period of formation, which looks in a special way to preparing the young religious for dedicated service in an apostolate. Official text for study and discussion is the approved English translation of *Sedes Sapientiae*, the apostolic constitution issued last year containing legislation directly affecting the training program of religious institutes of men.

Mother Mary Philothea, F.S.C.P., national SFC chairman, strongly urges that all delegates to the 1958 series of SF conferences make a careful study of this document before the meetings. Ideal preparation would be pre-conference discussions in each community among administrators and others involved in formation activities or policies.

WORKSHOP IN SISTER FORMATION ANNOUNCED BY MARQUETTE UNIVERSITY

Marquette university, Milwaukee, will offer a Workshop in Sister Formation, Aug. 4-22, according to an announcement by Dr. John O. Riedl, dean of the University's Graduate School. The three-week Workshop grants three semester hours of graduate credit in education.

The Workshop will explore the application of the *Everett Curriculum Report* to the needs of communities of Sisters. It is designed specifically for directresses of study and for the administration and faculty of juniorates and scholastics (college level) of the Sisterhoods. It is open only to Sisters. The fee is \$50.00. Room and board for Sisters attending

is available in Schroeder Hall. Both morning and afternoon sessions are being held.

Directress of the Workshop is Sister Elizabeth Ann, I.H.M., of Immaculate Heart college, Los Angeles, assisted by Sisters acquainted with the Everett Report and by other consultants.

Executive Secretary Honored

Sister Mary Emil, I.H.M., SFC executive secretary and first national chairman, was honored at St. Louis university, Nov. 14, by the conferral of the Alumni Merit Award. She was cited for having "displayed in her life that vigorous dedication to Christ which is the deepest energy of St. Louis university, that brilliance of scholarship which is the proud goal of its graduate school, and a resulting high achievement in religious education." Regarding Sister Mary Emil's work in the Sister Formation Conference the citation said:

Convinced of the pressing need for thorough and systematic formation for all active Sisterhoods of the United States, she worked tirelessly as a leader in the incipient Sister Formation movement. She assisted in preliminary studies of Sister training and helped in the development of Sister Formation regions and conferences throughout the United States. The importance of this work was recognized by the Fund for the Advancement of Education which, in 1956, financed a national summer-long workshop at Everett, Washington. Of this workshop, Sister Mary Emil was appointed director. In April 1957, Very Reverend Monsignor Larraona, the Secretary of the Sacred Congregation of Religious, approved and praised the Sister Formation movement and singled out for special commendation Sister Mary Emil's "selfless and untiring devotion." Meanwhile, the Sister Formation conferences had been recognized as a permanent section of the National Catholic Educational association, and, in August, 1957, Sister Mary Emil was appointed National Executive Secretary with headquarters in Washington, D. C.

Xavier Award Presented To Mother Anna Dengel

The fifth annual Xavier Award was presented to Mother Anna Dengel, M.D., foundress of the Society of Medical Missionaries, and SFC national committee member. Presentation was made at the annual Jesuit Seminary and Mission Benefit Dinner, New York.

The citation for Mother Dengel said: "She has established seven houses of formation in the United States, England, Holland, India and Indonesia. . . . She has staffed 26 medical centers where during the past year 600,000 patients were cared for, and 350 students were enrolled in the training schools."

The Xavier Award is presented annually to the religious who has done most for the missions.

SFC Secretary Attends Superintendents' Meeting

Sister Mary Emil, SFC executive secretary, attended the meeting of the NCEA School Superintendents' Department, Washington, Nov. 6-8. Sister was introduced as a new staff member of the National Catholic Educational association. She now serves as executive secretary of the recently-opened SFC secretariate.

NEWS FROM THE REGIONS

Representatives from New England at the Presentation Sisters Biennial meeting, held in Aberdeen, S. D., Oct. 4-6, were Mother M. Agnita, P.B.V.M., and Mother Mary Teresa,

NEW ENGLAND P.B.V.M., of Fitchburg, Mass. Sister M. Emmanuel, O.S.F., of the College of St. Teresa, spoke on the Sister Formation movement and on religious life in some European countries.

The 1958 New England regional meeting is scheduled for Oct. 10-12, 1958, at Regina Coeli college, Fitchburg, Mass. Most Rev. John J. Wright, bishop of Worcester, will address the opening session.

To provide for the education of their teaching Sisters throughout New England the Presentation Sisters of Fitchburg, Mass., opened a new half-million dollar private elementary school this semester. Most Rev. John J. Wright, bishop of Worcester, dedicated the eleven-classroom training center Nov. 17. The school will be used for teacher formation in conjunction with the four-year college curriculum towards the bachelor of arts degree at Regina Coeli college. At present 42 postulants, novices and junior professed are enrolled in the program.

"New Horizons in the Teaching Apostolate" was the theme of the 16th educational conference of the Sisters of Loretto, held at Webster college, Mo., Nov. 29-30. A special bibliography on the Sister

MIDWEST Formation movement was provided in advance for the use of delegates. Chairman of the meeting was Sister Gregory, S.L., with Sister Mary Timothy, S.L., serving as conference secretary. Special messages and welcome addresses were by Rev. Mother Felicitas, superior general, Mother M. Edwarda, provincial superior, and Sister Mariella, president, Webster college.

Key speaker for the sessions was Sister Mary Emil, I.H.M., executive secretary of the Sister Formation conference. Other guest Sisters on the program were Sister M. Emmanuel, O.S.F., dean, College of St. Teresa, Winona, Minn.; and Sister Mary William, D.C., Marillac Social Center, Chicago. At the closing session His Excellency, Most Rev. Leo C. Byrne, auxiliary bishop of St. Louis, spoke on "The Importance of the Teaching Apostolate."

In the sermon at the opening session, Rev. James F. Curtin, archdiocesan superintendent of schools, said:

Great encouragement is given you in the modern apostolate by our Holy Father, Pius XII, who on many occasions has urged teachers to 'keep up with the times.' 'Your own teacher formation must be complete. Consequently, it is not only opportune but even indispensable that your professional worth as a teacher attain the highest degree of eminence, and the desire you have of supernatural perfection should be an incentive to your progress in the world of ideas and current intellectual movements.' . . .

Specifically you are to discuss the teaching apostolate in terms of a development which is the most

significant educational contribution to our schools today — the Sister Formation conference. The providential timing of this conference, the careful, laborious study it has been and is being given are inspirations in themselves as you face your planning in the future. It embraces divine inspiration and guidance, the advice and encouragement and approval of our Holy Father, the competencies of the scholars, and the means to moral and intellectual perfection.

His Eminence, Samuel Cardinal Stritch, archbishop of Chicago, will address the members of the midwest Sister Formation conference, at their fourth annual meeting. Sessions will be held March 22, 23, and 24 at the Morrison Hotel, Chicago, according to Sister Mary Justine, R.S.M., Detroit, midwest regional chairman.

Sister Mary Emil, I.H.M., SFC executive secretary, gave a series of lectures in the midwest area, including "Sister Formation and Catholic Action," at the principals meeting, Nov. 28, at Webster college, Webster Groves, Mo.; "The Apostolate of Teaching," to the faculty of Loretto Academy, Kansas City, Kans., on Dec. 5; and "Individual and Social Responsibility," to the faculty of Nerinx Hall, St. Louis, Mo., Dec. 6. —287—

Following suggestions made at the Ohio sectional meeting of the midwest regional SF conferences (Milwaukee, Aug., 1957), religious communities of southern Ohio (Cincinnati and points South), joined in a meeting of postulant, novice and junior mistresses and directresses of studies. In his letter encouraging the meeting Most Rev. Karl J. Alter, archbishop of Cincinnati, said: "I feel that much good can be accomplished through the exchange of information concerning practices and policies that are in effect in different religious communities."

Invitations were extended to Dominican Sisters, St. Mary-of-the-Springs, Columbus; Glenmary Sisters, Glenmary, Ohio; Sisters of Mercy of the Union, Cincinnati province; Sisters of the Poor of St. Francis, Hartwell, Cincinnati; Sisters of the Precious Blood, Dayton; Sisters of St. Francis, Oldenburg; Ursuline Nuns, Brown county, St. Martin's; Ursuline Nuns, Cincinnati; and Sisters of St. Joseph, Mt. St. Joseph.

In a cordial and immediate response all superiors nominated mistresses from their formation groups and directresses of studies to attend the meeting, held at Mount St. Joseph, Oct. 25. Participants were welcomed by Mother M. Romana, Mother general; Sister Ann Hermine, vicar general; and Sister Rosarita, treasurer-general and vice-chairman of the midwest SF conference.

Postulant and novice mistresses discussed spiritual books for novitiate libraries, reading for mistresses and meditations for beginners. Topic proposed for further discussion was new approaches to traditional standards in the formation of the modern girl. Juniorate mistresses and directresses of studies treated of reading lists for young professed, testing for screening and placement, and improved novitiate-juniorate articulation. Both groups drew up reading lists for distribution among participants.

At the invitation of Mother Mary Romana, it was decided to hold the second meeting of the Ohio group at Mother Margaret Hall, Mount St. Joseph, Jan. 14, 1957. The general report of the meetings commended the discussants for their "whole-hearted cooperation and participation."

A first meeting of Sisters engaged in the work of Sister Formation in the St. Louis area met at Webster college, Oct. 5, with Sister Mary, S.L., as chairman. Representatives from nine communities attended — Sisters of Loretto, Sisters of St. Joseph of Carondelet, Daughters of Charity, Sisters of St. Mary, Sisters of the Most Precious Blood, Franciscan Sisters of Our Lady of Perpetual Help, Sisters of Mercy, Sisters of Divine Providence and School Sisters of Notre Dame.

-288- The focal point of the discussion groups for the area teachers is "common problems of the Sisters who teach Sisters." Units will therefore study subject matter areas, with stress on how specific courses can fulfill the aims of Sister Formation. Courses under discussion will be those proposed in the *Everett Curriculum Report*. Three meetings each semester were agreed upon. According to the chairman, meetings will be planned in view of the fact that "we are trying to become better teachers, and to make our Sister students, in accordance with the wishes of the Holy Father, better students."

A second meeting was held Dec. 7 at Marillac college, the new four-year formation center of the Daughters of Charity. Sister Mary, S.L., presided. Sister Catherine, D.C. visitatrix, gave the welcome address. Sister Mary Emil, I.H.M., explained the purpose and scope of the association of teachers of Sisters. Panelists in a discussion of the contributions of various disciplines to Sister Formation were Sister Leontine, S.S.N.D. (theology), Sister Mary Alicia, C.P.P.S. (English), Sister M. Timothy, S.S.N.D. (history), and Sister Francisca, S.L., (philosophy). Seventy Sisters were in attendance.

Papers and discussion sessions on spiritual formation of young Sisters and meetings for mistresses of novices were included on the program of the Presentation Superiors biennial meeting held at Aberdeen, S. D., Oct. 4-6. The Sisters also heard an address on their foundress' influence on Catholic education and on the Presentation spirit in the several apostolates in which the Sisters engage. General conferences were given by Rev. F. N. Korth, S.J., professor of Canon Law, Marquette university, Milwaukee.

Eastern regional planning committee met at Dunbarton college of Holy Cross, Washington, D. C., to arrange for the fourth meeting of the Eastern Sister Formation conference.

Members of the planning committee are Mother M. Rose Elizabeth, C.S.C., chairman, Sister Catherine de Ricci, C.S.J.; vice-chairman, Sister Mary Hilda, D.C.; secretary, Rev. Mother Mary, S.C., host to Conference; Sister Catherine Marie, S.C., chairman of local arrangements; Mother Mary Bernardine, R.S.M., Mother Mary Robert Falls, O.S.U., Mother

Saint Egbert, C.N.D., Sister Mary Celine, C.R., Sister Mary Patrick, S.S.N.D., Sister M. Cecile, S.S.C., and Sister Mary Ignatius, C.S.J.

At the two-day session of the committee, Sister Mary Emil, I.H.M., SFC executive secretary, gave four lectures on the teaching apostolate.

Mother M. Rose Elizabeth, C.S.C., Eastern regional SF chairman, announced by circular letter Dec. 8 that the planning committee of the region has completed arrangements for the fourth annual meeting, to be held in New York City, Jan. 30-31, and Feb. 1. The sessions will be held at the College of Mount St. Vincent, New York, under the auspices of Mother Mary, superior general of the Sisters of Charity, and the patronage of His Eminence, Francis Cardinal Spellman, archbishop of New York. His Eminence will preside at the opening session.

Mother Rose Elizabeth's letter stated that "the whole purpose of the Sister Formation conferences is to endeavor to follow out the precepts of our Holy Father, Pius XII, regarding the complete preparation (spiritual, intellectual, professional) of the Sisters, in order that their own religious life and the works in which they engage may be more solid and fruitful. The fourth regional meeting will afford another opportunity for all the communities to be united once again in this cause. It will enable higher superiors to find ways and means to meet the challenge which education in the future will present."

Theme for the program is the "Apostolic Constitution *Sedes Sapientiae* and the juniorate in the formation of religious women."

Mother Mary Philothea, F.C.S.P., national chairman of the Sister Formation conferences, has announced that the fourth Sister Formation northwest regional meeting will take place at Providence Juniorate, Everett, Wash., Jan. 15-16-17, 1958. This meeting is being sponsored by the Most Rev. Thomas A. Connolly, archbishop of Seattle. The Very Reverend A. A. Lemieux, S.J., president of Seattle University, will give the welcome of the host institution.

Mother M. Rose Elizabeth, C.S.C., SFC national vice-chairman, Mother Mary Florence, S.L., of the national Sister Formation committee, and Sister Mary Emil, I.H.M., of Washington, D. C., executive secretary of the SF Movement will be guest consultants.

Although final arrangements for the program have not yet been completed, participants to date include: Mother M. Gemma, O.S.B., prioress general, Mount Angel, Ore.; Mother M. Colette, S.S.M., superior general, Beaverton, Ore.; Mother Mary Joan, S.N.J.M., junior mistress, Spokane, Wash.; Sister Judith, F.C.S.P., superior and junior mistress, Seattle; and Sister M. Dorothy Ann, S.N.J.M., assistant provincial and directress of studies, Marylhurst, Ore.

The theme of this year's meeting will be "The Apostolic Constitution, *Sedes Sapientiae*, and the annexed General Statutes of the Sacred Congregation of Religious as applied to juniorates of religious women."

Rt. Rev. Msgr. Henry C. Bezou, New Orleans, archdiocesan superintendent of schools, spoke on the Sister Formation conference at the principals' beginning-of-the-year meeting, Aug.

SOUTH 31. Included on the list of professional periodicals and books recommended for the archdiocese were the *Sister Formation Bulletin* and the two volumes of proceedings of the Sister Formation conference (Fordham University Press).

The same list of professional materials was submitted on Sept. 9 to the archdiocesan council of Catholic School Cooperative Clubs, an organization of presidents of Parent Groups, Mothers' Clubs, and similar units affiliated with the archdiocesan Catholic schools. It was suggested that the list might

aid laymen in determining suitable publications when individual or collective gifts of reading matter are given to religious faculties.

Msgr. Bezou is a member of the national SFC consultative committee.

Sister Bertrande, D.C., SF national committee member, spoke to the teachers attending the Elementary School Institute, Louisville, Ky., where she was introduced by Rt. Rev. Msgr. Felix N. Pitt, superintendent of schools, for her services in the Sister Formation conference. He described the Conference as "the greatest movement in the Church in the past 30 years" and urged continued study and support of its activities. The Institute was held Oct. 10-12.

BIBLIOGRAPHY AND DOCUMENTATION

"Wherever God has placed a man, is there not always more to be done for the cause of God? Our thoughts turn first of all toward the consecrated souls who, within the framework of the Church, devote themselves to innumerable good works. Their religious vows urge them more than others to fight victoriously under the aegis of Mary against the unleashing upon the world of unreasonable greed for independence, riches, and pleasure. Also in appeal to the Immaculate, they will oppose the onslaught of evil with the weapons of prayer and penance, and with victories of charity."

Pius XII, "Encyclical on Our Lady of Lourdes," July 2, 1957, from *The Catholic Messenger*, August 8, 1957, p. 8.

"It is clear that Christian perfection, in the essential elements of its definition and of its realization, does not allow for any revision or adaptation," Pope Pius said [in the course of an address he gave to leaders of religious Orders in 31 countries gathered in Rome for the Second General Congress of the States of Perfection in the Modern World]. "But since conditions of modern life undergo major changes, modifications will affect those who live in the states of perfection and those who do not take part in them. . . ." The Pope then dealt with problems involved in adapting the counsels of poverty, chastity and obedience, noting that religious superiors and those subject to them are called on to consecrate themselves to the service of Christ as active and chosen members of His Mystical Body. He continued: "But once this essential obligation has been well established, they [religious] are not forbidden to think about revision and adaptation of the means of achieving it, without, however, failing to show due respect for tradition and without detracting from the prescriptions that are considered inviolable by [their] constitutions."

"Subordinates will furthermore observe religious discipline, which forbids them to arrogate to themselves those tasks that fall within the competence of superiors, or to undertake on their own

initiative reforms that they cannot attempt without their superiors' authorization."

"Here the Pope gave special consideration to -289- obedience in the religious life, which he called an essential on which the renewal of the spirit proper to the community depends. . . . The Pope underlined the value of true submission and Christian humility. He said both should be free acts involving the individual's abandonment of self into the hands of God, 'whose Will is expressed in the visible authority of those whose mission it is to command.' He added: 'A superior may command only in the name of the Lord and by virtue of his powers of office, and a subject must obey only out of love for Christ and not for any human reason of utility or convenience or even less through pure constraint.'"

"The balance of the discourse treated of relations of religious communities among themselves and the matter of revising and adapting the practice of Christian perfection. It also dealt with relations between religious communities and the Holy See and the task of preserving and protecting observance in the states of Christian perfection. He told religious superiors: 'The Holy See wants to receive from you information which is not only true but frank, so that it might know the real state of each community concerning its doctrine and life, ascetic formation and observance, religious discipline and temporal administration and the rest. Only then can it be possible to promote good and correct evil in time. . . .'"

"As a final note he added: 'We do not want to miss the occasion of saying a word about the wish for 'centralization' which a great number have attributed and complained about to the Holy See. The word 'centralization' can designate a system of government that claims to take everything into its own hands, to decide and direct everything and reduce all subordinates to the mere role of instruments. This centralization is absolutely foreign to the spirit of the Roman Pontiffs and the Apostolic See. But the Holy See cannot renounce its position as directing center of the Church. While leaving to

the constituted superiors the initiatives provided for by the constitutions, it must preserve its right and exercise its vigilance." Vatican City, Dec. 13, N.C.W.C. News Service release, Dec. 16, 1957.

"... In his teaching mission, the bishop has still other helpers. These are the teachers — lay, Religious and priest — who are duly appointed by their canonical superiors to teach in the Catholic educational system of his diocese — the elementary schools, the high schools and the colleges and universities. It follows that such a teacher is intimately and vitally associated with the saving mission of Christ's Church.

"This close association of the teacher with the work of the Church carries with it certain definite responsibilities to his students, to his fellow teachers and to the Lord and Master of all.

-290- "First among the teacher's duties to his students is that of handing on the accumulated knowledge and wisdom of the ages to a degree more or less profound and more or less broad in accordance with the stage of education which the student has reached. . . .

"Secondly, the Christian teacher must be concerned with the development of the whole student in the Christian way of life. . . .

"To fulfill this task adequately requires that the teacher be properly prepared for his work by a three-fold formation.

"1. He needs an intellectual formation, which will give him a firm grasp and sufficient mastery of his subject area. In this connection it is significant that recent trends show a strong trend throughout the country to provide a broad, general education for all teachers. At the present time about 80 per cent of the new teachers come from liberal arts colleges and universities and only about 20 per cent from undergraduate teachers' colleges.

"2. He needs a professional formation to acquire proficiency in pedagogical method and in all those matters that make him a knowledgeable and skillful educator.

"And, in particular, he needs a thoroughly sound spiritual formation, that will enable him to teach in the spirit of faith. . . .

"Catholic educators have reason to be proud of the splendid progress being made by the Sister Formation conferences across the country in promoting among our Sisterhoods well-laid plans for the integrated and balanced preparation of their novices and young Sisters."

Most Rev. Bryan J. McEntegart, bishop of Brooklyn, "On the Role of the Teacher," *The Tablet* (Sept. 14, 1957).

"We pause for a moment to congratulate the Sisters of Loretto and the other communities for carrying forward progressively the recently developed theme of the Sister Formation conference. I

have just been informed that much of your conference has been directed toward that theme, and this is certainly all to the good. And I know that when I say 'congratulations' on that score, I am echoing the sentiments of all the bishops and all the priests in the land. This is a most wonderful program, a program that will be most helpful to all of you in enabling you to continue your glorious apostolate and to better it. . . .

"The preparation that is being given now in forming Sisters spiritually, educationally, intellectually and in every other way will make the apostolate even more important in the service of Christ in the world, and in the accomplishment of the goal that is envisaged by Holy Mother, the Church."

His Excellency, Most Rev. Leo C. Byrne, auxiliary bishop of St. Louis, "The Importance of the Teaching Apostolate," address at the 16th educational conference of the Sisters of Loretto, Webster college, Nov. 30, 1957.

"The Sacred Congregation for the affairs of Religious has issued a decree giving directives concerning the affiliation of institutes of study with the Pontifical Regina Mundi Institute in Rome.

"Regina Mundi is a theological institute for women religious which gives a three-year course in the sacred sciences such as theology and canon law. The curriculum, very similar to that given in seminaries, is offered in four languages.

"The decree sets down the conditions under which an affiliate institution may be recognized by Regina Mundi, and by which diplomas may be issued in its name. It states that diplomas may be issued for the first two years of study, but that the third year degree, a 'teacher's diploma,' may be earned only by taking the third year studies in Regina Mundi itself." Vatican City, Nov. 4, 1957, NCWC News Service.

The Contemplative Life Considered in Its Apostolic Aspect. By a Carthusian Monk. Revised edition, edited by the Prior of Parkminster. London: Burns, Oates, 1952 (New paperback edition available from the Newman Bookshop), Pp. 115. 75¢.

This simply written, straightforward presentation of the aims, ideals and general routine in contemplative Orders should appeal to many. Written at the end of the 19th century by a Carthusian previously engaged in the active ministry, the little book went through many editions before the 1952 revision. Because this revision was completed (though not published) before the Apostolic Constitution, *Sponsa Christi*, addressed to monastic nuns by Pope Pius XII, the book makes no mention of this important document, though it is fully in accord with our Holy Father's words on the "divine apostolic vocation" of contemplatives:

Since the perfection of Christian life consists especially in charity, and since it is really one and the same charity with which we must love God alone above all and all men in Him, Holy Mother Church

demands of all Nuns who canonically profess a life of contemplation, also a perfect love of the neighbor; and for the sake of this charity and their state of life, religious men and women must devote themselves wholly to the needs of the Church and of all those who are in want. (Bouscaren, *Canon Law Digest*, III, 231-232).

The chapters of a general nature in the first part of the book might have possibilities for stimulating discussions on comparisons between the active and contemplative vocations. The summaries of the spirit and observances of the Orders of men treated in the latter part of the volume offer enough detail to be useful in connection with the history of religious life in the Church. With the Carthusian author the reader is prompted to pray:

O God, raise up amongst us men capable of giving themselves to Thee, men capable of living for their own good and for that of Thy Church, men who can value their own souls and Thy Church, and will never separate one from the other. O Lord Jesus, grant that we may become true members of Thy Mystical Body, sound and vigorous in ourselves and full of active devotion to the service of Thy Body, the Church.

"Formacion de las Religiosas en Los Estados Unidos," a 7000 word article on the Everett curriculum, is scheduled to appear in *Vida Religiosa*, Madrid. Author of the article is Rev. Basil Frison, C.M.F., Claretville, Calabasas, Calif.

In the conclusion of the paper Father Frison says:

"These brief remarks merely touch on some trends in the formation of Sisters in the United States — trends which are only the beginning of an overwhelming movement, for which it is impossible to foretell how much growth it will have or how much good it will produce. It is undoubtedly a new experience in the Church to feel this dynamic and organizing force of women religious. If the Catholic woman is to take her place in modern society and do the good that her character, psychology and womanly way of living Christ's life should present to the world, the woman religious also feels the need of fulfilling her supernatural vocation fully, giving to the world the fruits of her personal sanctity and her apostolate. . . .

"The wise and timely directives coming from the hierarchy and the Holy See have given the vital spark to the forces accumulated within the women's institutes. The Sisters have heeded these directives and have rapidly translated them into action, which, with the blessing of God, may well produce the greatest spiritual fruits."

Rev. R. J. Henle, S.J., "Father Hofinger's 'Theological Courses for Sisters,'" *Catholic School Journal*, 57 (Sept., 1957), 257-258.

In view of Father Hofinger's recently published work, *The Art of Teaching Christian Doctrine — The Good News and its Proclamation* (University of Notre Dame Press, 1957), this evaluation of one of the sections of the book is of special interest. Father Henle says that Father Hofinger "has brought to the field of catechetics a verve and originality of method, a wealth of insight, and an infectious personal enthusiasm. He has thereby made a singular contribution to the improvement of catechetical instruction."

But concentrating on Father Hofinger's views on theology for Sisters, Father Henle says that the proposed program seems to him "so inadequate and so seriously deficient for Sister Formation in the United States that a forthright and frank criticism cannot well be shirked." He concludes from his analysis of the program that the plan "would indeed produce effective and enthusiastic catechists in a country of backward culture . . . it could ground the spiritual life of those whose intellectual formation remains at the high school level, but that it simply cannot be the program of religious instruction for the generality of Sisters engaged in educational and professional work in the United States today." Father Henle maintains that "Sisters should have a thorough and sincere philosophical formation," and that courses in religion for Sisters must "incorporate more scientific theology than Father Hofinger's normal school course." The article Father Henle discusses appeared in the May, 1957, issue of the *Catholic School Journal*.

"One thing is now admitted by all: the need of —291— a deeper intellectual religious formation of our young people. Whether or not in the past it would have been better for teaching religious to have been more deeply versed in things of the mind or of the spirit, the fact stands that it is no longer an open question. The religious formation of novices and young professed can no longer be regarded as a matter of simply moulding character and will into an accepted ascetical framework. The modern world has, in the last half-century, gone through the greatest social and intellectual revolution of all time, and . . . the same applies to religious life. The whole world concept is changing continually. . . . On this theme we are content to say one thing: in the past, even for teaching religious, intellectual culture was often kept, sometimes deliberately, at a minimum level; today this is neither possible nor desirable. And since in actual fact the function of the Church Teaching, in daily practice at least, devolves upon the Brother or Nun, there is no reason why the religious culture of Brother or Nun should not be on the level of that of the seminary priest, with the necessary adaptations and changes of emphasis."

Editorial, *Our Apostolate*, Castle Hill Training College, Castle Hill, New South Wales, V (April, 1957), 2-3.

Rt. Rev. Msgr. Thomas J. Quigley, "The Research Conference," *Musart*, (November-December, 1957), 10-11, 50.

Monsignor Quigley comments in this article on the first summer research conference held at Rosary college, Chicago, Aug. 17-23. Seventy-six persons (66 of them Sisters) took part in the week-long workshop, studying the obligations of Catholic schools to establish high levels of musical competence. The elementary music committee concentrated on proposals for providing all young religious with sufficient credits to enable them to handle

music adequately in the elementary schools. Aspects of the problem brought into the discussion were canon law, state certification requirements, diocesan rulings and the financial burdens of religious communities. A resolution of recommendations was drawn up to be submitted to the Sister Formation conference.

This action "should have important results," Monsignor Quigley says. "I mentioned that 66 of the 76 in attendance were Sisters. I call special attention to this fact because leaders in the liturgical field, as well as in the instrumental field, often overlook the contributions the Sisters have to make. I was struck by the fact that on this particular committee the one who seemed most familiar with every Catholic and Protestant hymnal was a young Sister. When questions were asked about the most obscure publications, she had the answers, and she gave them intelligently, surely, but with the typical humility of the nun. I am forever struck by the amazing wealth of knowledge the Sisters have in such varied and even obscure fields, and am forever irritated by the way some . . . ignore the fact."

-292- The *Bulletin* will publish the report of this committee in a future issue.

"... The good of the community is herein invested with a new form. . . . In this perspective the common good is not just the sum total of the spiritual goodness possessed by individuals; it is a universal good, a form of personal and apostolic perfection, recognized and approved by the Church.

"In entering a religious family each one perceives a profound identity between his own personal vocation and an ideal of life which is an original mode of the imitation of Christ suggested by the Holy Spirit to the founders of the Order and officially approved by the supreme authority of the Church.

"The superior is the guardian of this spiritual tradition or heritage. But it is more a question of keeping a spirit alive than of defending an institution. For an institution is only in part annexed to legal restrictions and to sociological developments in which it expresses itself in certain ages, or in function of a certain mentality or of certain needs. The religious institute itself is directed by some spiritual ideal, or by a particular apostolic task, for which the members of the congregation have to be the witness or artisans throughout all times.

"Through the members there is prolonged through the ages an aspect of the mystery of Jesus Christ, revealed in full luminousness to the founder. In order that the unsearchable riches of Christ be shown forth, it is necessary that there be this unfolding of the multiform wisdom of God in the foundation of religious Orders within the Church.

"In all decisions the first concern of every superior should be to maintain his subjects in the line of this first inspiration and to make them true sons of the founder. This is to be done, not by a lifeless fidelity, but by a real return to the past, by being rooted in a tradition of a spirituality and an apos-

tolate, by fidelity to the same call, by the constant rebirth of the same ideal.

"We have here, then, in a juridical and historical aspect, a new phase of the common good that the superior should defend. He is to maintain what has been thought out by those who began this type of life with the approval of the Roman Pontiff."

Joseph Thomas, S.J., "Méditation d'un supérieur," trans. from *Christus*, No. 7 (July, 1955), 377-378.

His Excellency, Msgr. Garrone, archbishop of Toulouse. *Sainte Eglise Notre Mère*. Toulouse: Apostolate de la Prière. 1957. 232 pp.

SF Bulletin readers will recall a survey made by Father Thomas Dubay, S.M., on retreats for Sisters. The research brought to light that there seem to be some deficiencies in many Sisters' concept of the Church and in their esteem for that topic in conferences and meditations. This book on the Church may well help to correct such a possible deficiency. The author proposed to set forth the meaning of the Church by way of images, of ideas, and of her ways of speaking and living. He also discusses living with the Church in some constructive suggestions and some warnings against illusions. This stimulating book should serve as groundwork for many profitable meditations and instructions.

"It is indeed heartening to have witnessed . . . the determined efforts . . . to improve the quality and content of religious teacher training. New policies about pre-service normal training, the insistence upon the completion of undergraduate studies before being assigned to teaching missions, the formulation of new horizons relative to religious, cultural and professional competency of our teaching Sisters as envisioned by the Sister Formation Conference—all these and many more commendable practices give ample evidence that Catholic teaching Orders have engaged in sound pedagogical soul-searching, and have taken effective steps towards necessary amendment. . . .

"Cognizant of her essential role in making learning possible, the truly dedicated teacher will make every honest effort . . . to overcome any disabilities of mind, heart, or body, which might impede her teaching efficiency. She must, through rigorous self-discipline and the practice of virtue, acquire a calm emotional balance which will make her a tower of strength and stability to her pupils; she must acquire a fund of knowledge concerning her subject area and learn to love study through mental discipline so that . . . she will stimulate the intellectual curiosity of her pupils. . . . She must be a good woman, supernaturally oriented, growing in grace and virtue so that she will teach with the power, confidence and security of being on God's side, and His being at her side. In a word the ideal teacher is an harmonious union of scientist, philosopher, artist and saint. She ought to be as professionally competent as is humanly possible, yet without sacrificing the simplicity and warmth which makes our religious teachers true women of God.

"It would be almost unthinkable that a woman who has given herself freely to God in order to teach His children the way, the truth, and the life would not prepare herself as fully as possible."

Rev. Elmer H. Behrman, Director of Special Education, St. Louis archdiocese, "Pupil-Related and Teacher-Related Factors Affecting Learning," in *Inter-Provincial News Letter*, School Sisters of Notre Dame, XXVIII (Oct., 1957), 5-6.

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"Concept of spiritual formation: Formation, in its terminal sense, means bringing a given raw material to completeness — reducing it to a better condition and raising it consequently to a higher value. In the domain of the spirit, formation is understood not only as the natural development of the spiritual faculties to that maturity whereby a person may be called formed, but also to that intimate, voluntary, supernatural growth that leads the soul, vivified by grace, to an habitual harmonious exercise and development of the virtues. . . .

"Spiritual formation is a continuous process . . . A person may be said to be spiritually formed when he is constant in the virtuous practice of the laws of the Gospel and incarnates their spirit in his own structural form. . . .

"In everyone called to shepherd the young generation of religious, the first essential is the good will to live a life conformed to the Gospel and to freely assumed obligations. Implicit in this requirement is the possession of natural qualities of intellect, will and emotions — endowments for which a good education cannot substitute. The religious expressly chosen by God for the duty of educating other religious must have that middle measure of virtue, that spiritual culture that justifies appointment to and acceptance of the office. The command given him obligates him to a more interior and more excellent spiritual formation.

"Knowledge of the ideal: The religious educator has already assimilated himself to Christ, the ideal of every Christian, along fundamental lines. . . . But the ideal, because it is common, belongs to everyone. . . . Educators of religious view this ideal in a more comprehensive manner. They must recognize it, understand it, and concretize it in themselves, because it will only be efficacious for shaping the spiritual life of others when it is formed in their own souls. The exemplar for the educator of religious is primarily Christ. . . .

"Christ possessed the natural virtues, intellectual and moral, and the supernatural virtues, in the highest degree of perfection. In addition, he had special virtues, and those proper to the educator. Looking into the minds of those dear to Him, He penetrated into the recesses of their hearts, discovered their particular bent of soul, and, by precise procedures, formed them. The very point that might seem to justify lack of pedagogical capacity in those deprived of them proves, on the contrary, the urgent need for the religious educator to have that complex of particular virtues and attitudes that made Christ the unique spiritual Master.

"The selection and program of the Father: Christ called . . . to His apostolic school those whom the Father pointed out to Him: 'those whom Thou gavest Me out of the world.' Christ respected this choice; He did not think of changing the temperament or personality of His twelve.

"In the discourse after the Last Supper (John, 17) Christ spoke to the Father, commenting on the program He had worked out for His chosen ones: 'for them do I sanctify Myself, that they also may be sanctified in truth'; 'Those whom Thou hast given Me, I have kept; and not one of them perished, except the son of perdition, in order that the Scripture might be fulfilled'; 'because the words that Thou hast given to Me I have given to them'; 'I have made known Thy name, and will make it known, in order that the love with which Thou hast loved Me may be in them and I in Thee'; 'I pray for them.' These words describe the divine pedagogical idea personified in Christ, in regard to those whom the Father had entrusted to Him.

"The sanctity of Christ: Christ affirms that personal holiness is the great force of the educator of souls. . . . Still this indispensable element is not referred to as something already possessed but as something to be acquired. Hence, what is demanded is the real, decisive, active will to become holy. . . .

"The paternal love of Christ: Christ took into consideration the power of attraction that an agreeable, happy life has for everyone; therefore, He surrounded His own in an ambient of love. This is the result of virtue rather than of a single virtue. It is the fruit of the sincere devotion that Christ had for His disciples as His own sons. . . . As a true Father He does not disdain to console them, to rejoice with them, to seek diversion with them. . . .

"He creates an atmosphere of sweet familiarity. He is not always in a festive mood with the Twelve; sometimes He serenely corrects them because the poor creatures do not know what they are saying (Luke 9:55). . . . And He smothers their vainglory with the reminder of Satan's fall (Luke 10:18). At other times he treats them somewhat harshly because they are so obtuse about heavenly things. . . . Withal, a paternal lovingness envelops the Twelve, a lovingness made of human realism, of understanding, patience, generosity, and optimism. . . .

"The fidelity of Christ: . . . Christ declares solemnly that He has communicated the doctrine of the Father: 'I have given them Thy word.' He seems to be well on His guard not to teach something different or personal.

"Christ had a most perfect human nature and one governed perfectly by the divine nature; but it remained human and singularly His own. . . . Therefore, Christ could (always subordinately to the will of the Father) evolve a formative activity according to His own taste. He did not will in an arbitrary manner; instead, He placed His action exclusively in the will of the Father. He makes known to the Twelve the things learned from His Father (John 15:15): the kingdom of God, His mission, His divinity. He does not hide the ugly aspects of His future — His sufferings, ignominy, and death. He

explicitly traces for them the arduous program of His life, without reservations or accommodations, but with severity and bluntness: charity, without limits of time, measure or space; chastity, even virginal; an almost frightening poverty; humility, both internal and external. Only thus, and not otherwise, will they be worthy of the Father. . . .

"*The disinterestedness of Christ*: A delicate characteristic of the Divine educator is that He enkindles in the hearts of His disciples a love for the Father alone . . . Christ wanted to teach love in such a way that it would be ultimately operative. He knew how to do this with affectionate, warm, insistent words, and with the example of joyful obedience to the immutable will of the Father. . . .

"*The prayer of Christ*: . . . Prayer is the means used by the Divine educator to complete His work. Through prayer Christ's work did not turn out as a total failure by the defection of Judas, of Peter, and the others. Christ confirms this fact in part: 'I have prayed for thee, and Peter will be taken back. . . .

-294- "*Conclusion*: The ideal of the educator as discovered in Christ must be in some way approximated by all those who would excel in the formation of religious souls. St. Paul did not separate himself from Christ as an educator in his relations with the well-loved Timothy and Titus. The great molders of souls, the founders of religious Orders and institutes, found their ideal in Christ. How interesting it would be to put in relief, besides the general element, the characteristics of their personal methods. St. Benedict, St. Francis, St. Dominic, St. Ignatius, St. John of the Cross, St. John Bosco and many others had a particular educative method carried out in the formation of their first disciples — a formation that took into account individual differences.

"Consequently, every religious educator, by studying the prototypes of his own religious family, as well as the essential model, Christ, must individualize and bring out the specific characteristics which his founder used to make the archetypal example of the Divine educator more resplendent. . . .

"In an office that is so delicate, a pinch of self-diffidence is not out of place. The reason is obvious, because the educator of religious is not a technician who works out a pattern and fits all souls to it so that they may be copies; he is not an artist who uses materials as he wishes and subsequently assigns a name to his work; he is not even a parent who can count on consanguinity; but he is a little of all of these with the great difference that every religious soul is already molded: he is a living, individual physiognomy, who is aspiring to a higher vitality that is fitted to his own personality. . . ."

Trans. by Sister M. Julie, R.S.M., from P. Graziano della Madre di Dio, O.C.D., "Formazione spirituale degli educatori dei religiosi," *Revisita di Vita Spirituale* (Gennaio-Marzo, 1954), pp. 29-46.

Sister Formation activities mentioned in various publications include the 16th annual conference of the Sisters of Loretto, Webster Groves, Mo., in

School and Society, Nov. 23, 1957, and the *Saint Louis Review*, Dec. 6, 1957; the midwest regional meeting and national leadership workshop in the *Catholic School Journal*, Oct., 1957; dedication of the Presentation Sisters' new school for professional training of teaching Sisters, in the *Catholic Free Press*, Worcester, Nov. 22, 1957; excerpts from the lead article of the *Autumn SF Bulletin* (Father Giuliani's, "The Role of the Sister in the Church" in the *Catholic Messenger*, Davenport, Nov. 28, 1957); experimental centers for the new curriculum proposed in the *Everett Workshop Report* in *The Newsletter* of the Council on Cooperation in Teacher Education, Oct., 1957; opening of the new SF secretariate in Washington, D. C., and election of national SFC officers in *College Newsletter*, College and University department, NCEA, Oct., 1957; report of the Everett Curriculum Workshop, "Facing the Future in the Preparation of Teachers," by Sister Elizabeth Ann, I.H.M., in *Journal of Higher Education*, Oct., 1957; opening of Sister Formation office in Washington, D. C., *America*, Nov. 11, 1957, and *Detroit News*, Nov. 3, 1957; "On the Role of the Teacher," Most Rev. Bryan J. McEntegart, bishop of Brooklyn, *The Tablet*, Sept. 14, 1957; reprint from *SF Bulletin*, Spring, 1957, of Mother M. Philothea, F.S.C.P., "Medical Research and Education in the Catholic Hospital," in *Hospital Progress*, Nov., 1957.

"*Sentire cum Ecclesia*, to be of one mind with the Church, has always been the mark of a true Christian and a true Franciscan. In this we have before us the living example of our holy Father, Saint Francis. *Franciscus, vir Catholicus et totus Apostolicus*, he is saluted in the Franciscan Breviary: Francis, a man who was completely Catholic and wholly devoted to the Apostolic See . . . In keeping with such whole-hearted devotion and attention to the Holy See and obedience to its directives and commands, the whole Franciscan Family must ever be ready to go where sent, to do what it is asked, to bring its whole tradition and teachings to bear on the problems presented to the Church by the voice of Saint Peter. . . . the problems of modern science and philosophy . . . in recent years have been the subject of many Papal allocutions and letters.

"If the Holy Father is concerned over such questions, if he has lamented the divorce of science and philosophy, indeed of science and the rest of human life; if he has welcomed the advances of science yet warns of the role philosophy must fill in attaining a synthesis of knowledge so badly needed today, then it must be our concern and our task to contribute to the solution of such problems . . . In particular the Holy Father makes great point of stressing the necessity of metaphysics. Science needs philosophy both to understand what it itself is doing and whither it is going. . . .

"Such is the challenge the Pope offers the scientists and philosophers of today. If then we would be true to the age-old Franciscan tradition and training of loyal devotion and obedience to the Holy See, we Franciscan educators cannot be slack in accepting such a challenge, but each in his own way, within

the field of education assigned to us, and to the limits of our powers, must seek to answer it. . . .

"On the other hand, the Franciscan philosopher will not be guilty of the errors of the past, when unfortunately too many of his predecessors failed to follow the progress of science and in consequence clung to positions and doctrines that they had more profitably abandoned. He should, rather, be imbued with that progressive spirit that ought to be a mark of the Franciscan School. Certainly the great leaders of Franciscan Scholasticism were possessed of an originality, vitality and freedom that must be our inspiration. On the one hand, we cannot fossilize our thought in such rigid patterns that progress is impossible, nor on the other should we be hasty in abandoning older traditions without a rigorous evaluation of both *nova et vetera*. With the Church we should be soundly progressive and healthily modern."

Rev. Ignatius Brady, O.F.M., "The Challenge of Science Today," *Proceedings, Franciscan Educational Conference, XXXVI* (Washington, D.C.: Capuchin College, 1955), 1-5.

"Commonweal magazine for July 6 has an article by Donald McDonald of the *Catholic Messenger* of Davenport, Iowa, on the Sister Formation Movement. He quotes the following appropriate passage from a 1952 address by Pope Pius XII: 'The formation of your Sisters for the task incumbent upon them: Here let there be no parsimony; take a broad and generous view. Be it a question of education, pedagogy, the care of the sick, or other activities — the Sister should entertain the conviction: 'My superior is making possible for me a formation that will put me on equal footing with my colleagues in the world.' Make it possible for them and give them the means to keep their professional knowledge and training up-to-date. On this point we have also elaborated during the past year. We repeat it in order to underscore the importance of this requirement for the interior peace and for the work of your Sisters.'

"We recognize from this that the Holy Father was speaking about not only our teaching Sisters but included expressly those taking care of the sick and included in reality all engaged in the various activities of our Religious. Our Association hopes to implement the wonderful work already done for the proper preparation of Sisters in the complicated hospital and nursing field.

"Certainly, if our classroom Sisters are to receive four years of formal education, the same should be done for our hospital Sisters, a large percentage of whom will be called upon to fill important key positions involving the public good and much contact with the general public both Catholic and non-Catholic. Certainly, too, higher religious superiors are giving continual thought and planning to provision for our hospital Sisters and Brothers of the most thorough formation possible."

Rt. Rev. Msgr. Joseph Brunini, "Sister Formation Movement," *Hospital Progress*, XXXVII (Sept., 1956), 14,19.

"It is neither by prayer alone nor by action alone that a person learns to 'see God in all things,' or becomes a 'contemplative in action,' or achieves the sanctity that God demands of apostolic men. There is no going from one or the other to the plane of perfection. But the same road, the same method, the same instruction leads to the sanctity of the contemplative as to that of the apostle. It is absolutely necessary to advance by the steps which we have traced out [seeing the will of God in all things; seeing the love of God in all things; seeing God in all things by the Holy Spirit]. And finally it is necessary to undergo passive purifications and be docile to the gifts of the Holy Spirit.

"Does one have to begin by prayer or by action? This question is of little importance. It is necessary at the same time to pray and act, and in either spiritual activity to keep an attitude of generosity under the action of the Holy Spirit. Purified little by little, in action and in prayer, by the active ascesis and by interior trials, we come more and more to the state of being moved and directed by God's light and strength. Both our action and our prayer then become like that of the saints. We then live ordinarily according to the mode of the gifts. Our contemplation in action will not supplant a conviction based on faith, but will consist in an almost constant illumination of mind by the power of the gifts of the Holy Spirit." —295—

Francois Charmot, "Réflexions sur 'prière et action,'" trans. from *Christus*, No. 8 (Oct., 1955), 556.

"We are not of ourselves able to reveal the truth or to bring about conversions. Rather, it is God among us; it is the Church which can do so. Everything hinges on our fidelity: the law of the apostolate and that of our lives are connected. The hope of the apostle is in complete fidelity to faith."

His Excellency, Msgr. Garrone, *Saint Eglise notre mère* (Toulouse: Apostolat de la Prière, 1957), p. 129.

"Pride often attacks persons in terms of assets or riches which they actually possess. One way it can attack Catholics is by leading them to believe that they are dispensed from cultivating a humble curiosity about God's creation because by reason of their faith they have surety regarding their own relationship to God through Christ in His Church. This kind of attitude constitutes a permanent threat to the intellectual apostolate of the Church in all ages, but it is a particularly ominous threat in the United States today."

Walter J. Ong, S. J., "The Intellectual Frontier," in *Catholic Church U.S.A.* Ed. Louis J. Putz (Chicago: Fides Publishers Association, 1956), p. 399.

AUTHORS ON RENOVATION AND ADAPTATION

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(In the following quotations the 4 volumes of *Acta et Documenta Congressus Generalis de Statibus Perfectionis* are indicated by *ADCG* and the volume number).

Directives of the Holy See

"Every religious institute must strive to make its own both in doctrine and practice all that the Supreme Pontiff has unceasingly stated on the necessity of renovation and adaptation of religious either in general or in particular matters. They are also to make sure that the doctrine of the Roman Pontiff is known completely and practiced by all their subjects." Rev. A. Langasco, O.F.M., Cap., *ADCG*, 11, 19.

-296- "Our rules are laws for us not because they were written by a holy man (for no one has the right to impose laws merely because he is holy) but because they were approved by ecclesiastical authority. If religious are deeply convinced of this fact, there will be no difficulty in directing them in this great work of renovation. The more opportune it appears to supreme authority to initiate a new and common plan of action in the entire world, the more religious should be at its service as the most flexible and prepared of all the regiments of the Church." Rev. R. Lombardi, S.J., *ADCG*, I, 122-23.

Renovation

"A truly adapted renovation of the states of perfection supposes, above all else, a spiritual renewal also in superiors as well as in the members of the different religious institutes. To believe that a simple change of the constitutions or observances would have the desired effect would be an opinion as dangerous as it is erroneous." Most Rev. A. Ancel, *ADCG*, I, 123.

"A true adaptation is a modification of the constitutions and observances for a better realization of the spirit of the founder in given circumstances. The true adaptation arises not from a lessening of life but from an increase of fervor. The more fervent the life, the better it adapts itself." Most Rev. A. Ancel, *ADCG*, I, 124.

"An adaptation of the discipline in an institute of mixed life should primarily protect and intensify the spirit of prayer, silence, and mortification in the community and in individuals. Secondly it should aid and develop the direct apostolic activity in conformity with the present needs of souls and the present directives of the Church." Rev. Henry of St. Theresa, O.C.D., *ADCG*, II, 170.

"In all institutes of mixed life, the attainment of equilibrium between the active and contemplative life is something absolutely vital, and all realize how difficult it is in practice to observe this completely. Every renovation in such institutes should aim principally at the intensification of a solid interior life.

This is impossible without a sufficient amount of time devoted to prayer and the serious practice of abnegation." Rev. Gabriel of S. M. Magdalene, O.C.D., *ADCG*, I, 141.

"An adaptation that would imply a mitigation of the rule, that would be inspired by self-indulgence or any compromise with the world would be only a relaxation and in a certain sense a betrayal of the ideal marked out by the founder. A pure and fruitful renovation would animate us to a greater spiritual and apostolic efficiency and to the complete attainment of the purpose for which the Church approved the institute." Rev. P. Perantoni, O.F.M., *ADCG*, I, 126-27.

"The great need is of priests who live on earth but, as it were, reside in heaven, who by the sincerity of their words, the courage of their faith, and the ardor of their charity can quiet the troubled souls of their brethren." Rev. R. Lombardi, S.J., *ADCG*, I, 108.

Necessity of Adaptation

"A living being always remains the same in its development but at the same time is constantly changing. If it ceases to change, it would certainly die and could not be said to be the same. This metaphor is applied to religious institutes. If they wish to persevere in the purpose and spirit with which they arose in the Church and to remain the same without corruption, they must constantly reflect how this purpose is to be attained, how this spirit should be adapted to new circumstances. If they abandon this living adaptation and merely repeat with exact conformity the usual activities of their predecessors, they have already clearly manifested senility and will gradually come even to death." Rev. R. Lombardi, S.J., *ADCG*, I, 117.

"Superiors are not to think that they can preserve the identity of their institute intact if they never dare to change particular regulations. If they tenaciously adhere to these as if they were immutable laws, they will most certainly destroy the essential unity of their institute. A tree would certainly die if it did not change its blossoms or leaves. The true reason may escape the individual religious, but when the body of the entire religious institute is sick and senile, gradually the individuals also realize that their spiritual health is failing. The consequence is the multiplication of small defects, of less serious sins, and finally of those that are more serious until everything becomes corrupt. The fact that more ancient institutes are already senile is at least one of the reasons why we see new institutes constantly arising." Rev. R. Lombardi, S.J., *ADCG*, I, 117.

"In some the love and disordered cult of the past creates a real revulsion for anything that is new. The exaggerated attachment to the letter of the law

which drains the energies to employ them exclusively in religious observances creates an asceticism that narrows the expansion of supernatural charity. It crystallizes the life of the institute into external and often archaic formalities, makes it lose contact with the realities of the day and of the needs of souls, or these are discerned only under a pessimistic and discouraging light, and it actually impedes the attainment of the spiritual purpose of the institute." Rev. M. Eugene of the Infant Jesus, O.C.D., *ADCG*, II, 35.

"An institute that refuses to adapt is becoming sclerotic and is surely advancing to death. An institute that adapts unthinkingly is advancing to mitigation, loss of spirit and unity, and self-destruction." Most Rev. A. Ancel, *ADCG*, II, 22.

"One must not forget that a living organism does not remain immobile for a long period of time, that respect for the past should not prevent legitimate progress, that some details of life of the 13th or 16th centuries are no longer suitable to our age." Rev. E. Jombart, S.J., *ADCG*, II, 129.

"When adaptation ceases to exist, one must choose reform or decline, sterility, and death." Dom Basset, O.S.B., *ADCG*, I, 129.

"The purpose is to give a new impetus to the religious life by rendering easier the development of its true values and removing the obstacles in its externals that were established in human and social circumstances of life different from our own, no longer have any reason for existence, and can be profitably replaced by others that take into account the changed conditions of life." Rev. Gabriel of S. M. Magdalene, O.C.D., *ADCG*, I, 139.

"It is certain that each one is called to live, labor, perfect and sanctify himself in his own age." Rev. L. Fanfani, O.P., *ADCG*, III, 462.

"If superiors according to their rank refuse to see the changed circumstances of the times, there is danger that they may turn that which was living (their institute) into a carefully protected corpse, even though they believe that they have completely preserved their institute. They have killed it by a form of spiritual parricide. The greatest effort of superiors should be to act, as far as possible, in the same way as the founder himself, if he were alive, would act. It is true that he taught his sons a rule composed by him under the direction of the spirit of God for their government; but in defining many things, even those of greater importance, in the interpretation of the rule according to the circumstances, and in the selection of ministries, he would undoubtedly avail himself of a holy liberty. He would be guided by the burning zeal that consumed him on earth, that made him a man of his own age, and led him to devote himself to the more pressing needs and to select the more suitable ministries within the limits of his vocation." Rev. R. Lombardi, S.J., *ADCG*, I, 119.

"Every religious order worthy of the name is born of the union of a great religious genius and the spiritual needs of a given age." Dom Basset, O.S.B., *ADCG*, I, 128.

"A custom that is not adapted can no longer manifest the religious spirit; it becomes an infidelity to the founder. Customs that are not adapted to the age must be changed and replaced progressively by others." Most Rev. A. Ancel, *ADCG*, II, 21-22.

"For we, the old, scarcely like to change our habits and our ways." Rev. E. Jombart, S.J., *ADCG*, II, 29.

"It is undeniable that everywhere there are some who cannot even conceive how there can be an obligation to do anything different from what has always been done without having the world collapse because it is done differently; and there are those who refuse to do something simply because it was always done, and because it was always done things did not go as they should have." Rev. Joachim of the Holy Family, C.P., *ADCG*, II, 46.

"In the same spirit of profound understanding of the rule, some communities no longer judge every proposal to change the constitutions as necessarily a sacrilege." Rev. A. Plé, O.P., *ADCG*, II, 146.

"It is not sufficient to be aware of the existence and urgency of the problem of adaptation; it must be resolved by overcoming all difficulties." Rev. Joachim of the Holy Family, C.P., *ADCG*, II, 52.

"It has always been the practice of this Sacred Congregation to adapt the methods of the apostolate to the varying needs of time and place. Not a few mission Ordinaries have brought to the attention of the Holy See the necessity of making a more suitable provision for the health of mothers and infants. In some regions of Africa, for example, tribes are decreasing day by day and are destined to disappear entirely unless a better provision is made for assisting mothers and their infants. In other lands also, infant mortality is appalling, owing to want of hygiene. The civil authorities of these countries as well as non-Catholic denominations are giving this problem serious attention; furthermore, some civil authorities no longer admit nuns into hospitals unless they have secured diplomas authorizing them to care for the sick.

"Various private undertakings having already been started here and there for the care of mothers and infants in mission lands, it has become necessary to regulate and coordinate them without delay.

"Hence, having studied the question with due care and having secured certain necessary faculties from the Holy Father, this Sacred Congregation, acting in accord with the Sacred Congregation for

Religious, considers it opportune to issue the following rules and instructions.

"It is to be desired that new Sisterhoods be founded which shall devote themselves, with due safeguards, to the care of mothers and children in peril of life and health. These hoped-for Congregations are to be formed in accordance with common law. Furthermore, it would please this Sacred Congregation if, in religious Congregations already existing, groups of Sisters were to be formed for the aforesaid purpose. If necessary, suitable regulations will be added to the Constitutions of religious institutes under the jurisdiction of this Sacred Congregation. . . .

"These new duties require a proper medical and spiritual preparation. The Sisters must secure certificates as doctors or nurses; but, above all, they must be protected by special spiritual safeguards to be determined by their superiors. The Religious should regard this medical service as an expression of Christian charity whereby they open the way for the graces of the Redemption while striving to ease bodily suffering. The saying of St. Francis de Sales, that charity is the vigilant protector of chastity, is to the point here."

From Peter Cardinal Fumasoni-Biondi, "Instruction of the Sacred Congregation of the Propagation of the Faith to Religious Institutes of Women regarding Assistance to Mothers and Infants in Mission Lands," February 11, 1936.

"Perhaps the most serious threat to a strong, healthy religious life, especially in the convents, is the improper and weak formation of the young religious. The need of that formation to be a sound integration of the spiritual and professional has already been pointed out. Three current procedures among religious communities of women devoted to the active life seriously interfere with that formation. The first sends young religious out to staff schools, hospitals, or orphanages (and the like) after the barest year or two of training in the postulate and novitiate. Often even that training is interrupted by weeks of substitution or by a heavy schedule of household duties. While there is excellent disciplinary value in the latter and the young are needed to help out, care must be taken lest postulants and novices become little more than domestics. While the rapid growth of educational and other institutions has placed a heavy drain on religious communities to keep them staffed, it is questionable whether these pressing demands justify endangering a religious vocation by plunging it into a maelstrom of institutional activities, before it has been sufficiently nourished by religious principle, or rooted in sound religious practice. Nevertheless, motherhouses are pressured into sending out the tender shoots of the community into the rugged life of the modern school or hospital, before they have been sufficiently matured to stand the pace. . . . That the percentage of failure has not been greater

is due to the miraculous protection of divine Providence. . . .

"When . . . a young girl . . . comes from today's world into the cloister, even though she has a genuine desire to dedicate her life to God, yet she is so permeated with worldly values and habits that it is impossible in two short years to transform her into a truly spiritual religious and to equip her for the work of the apostolate. The result is that she is too frequently sent back into the world, to which the school or the hospital ministers, without being sufficiently cured of the worldly viewpoints and scale of values she brought to the cloister . . . Life must grow from within; it cannot be put on as an external veneer. Such inner growth requires time and careful cultivation, which ordinarily cannot be accomplished in two short years of postulancy and noviceship. Regardless of how great the demand for workers in the apostolic field, unless the young apostle is solidly grounded in the spiritual life and given adequate training for the work of the apostolate, the harvest will not be reaped, for Christ will not shine in the person of the reaper."

Rev. Bruno M. Hagspiel, S.V.D., "Reflections of a Religious for Religious," *Sponsa Regis*, 28 (October, 1956), 35-36, 41.

Among the books received for a review notice in the *Bulletin* are the following:

Daily Missal of the Mystical Body. Edited by the Maryknoll Fathers (New York: P. J. Kenedy and Sons, 1957). Attention is called to the inclusion of the major part of Pius XII's encyclical "On the Sacred Liturgy," and to the introductory notations on the saint of the day. Special stress is given to the apostolic role of the saints whose feasts appear on the Church's calendar.

The Christ of Faith by Karl Adam. Translated from the German (New York: Pantheon Books, Inc., 1957). The chapters of this book are devoted to Christ as revealed in the Gospels and in Christian teaching through the ages.

Plus Près de Dieu. Brèves réflexions pour les fêtes et les dimanches, II (Paris: P. Lethielleux, 1956). These short treatises, suitable as an aid to mental prayer, follow the Church year. The book is a companion piece to volume I, now in a second edition.

NOTICE

The Sisters of the Humility of Mary acknowledge gratefully the many messages, prayers, letters, contributions, and gifts of books and supplies sent from Communities and religious houses and institutions, following the destruction by fire of the Ottumwa Motherhouse, novitiate and college, Oct. 8. Aided by the prayers and active help of many friends, and by an outstanding number of Sisters, the Ottumwa Community has set up temporary quarters for Sisters and students at the Ottumwa naval air base. The *Bulletin* office has been re-opened in the Administration Building of the re-established Ottumwa Heights college.